

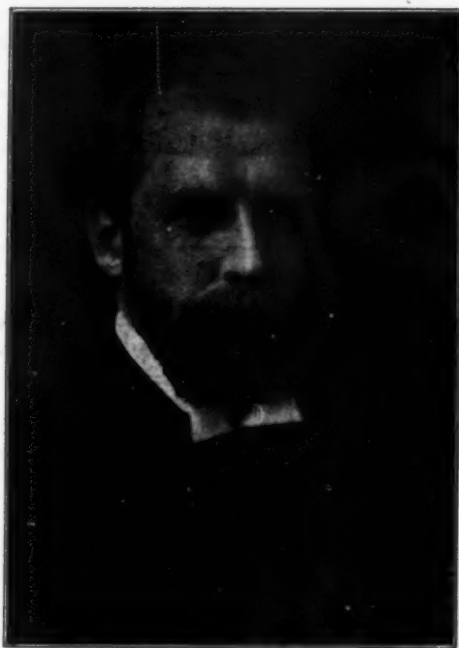
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THE CHRISTIAN CENTURY

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*Justice Charles Evans Hughes, who has been
made a Trustee of the University of
Chicago.*

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Imperative of Success

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have."

Who said that?

Abraham Lincoln said it.

Everybody knows that.

When, where, how and to whom did he say it?

Nobody knows.

In what speech, document, or proclamation did he say it? In what book of his writings is it recorded? Where is the original of it?

We will give you five years' subscription free if you can find it and prove that Lincoln really said it.

Yet the sentiment is such as Lincoln might have expressed. It does not sound unlike him. It is good enough and true enough for him to have said. He was placed in a position not wholly of his own choosing, and surrounded by conditions very largely beyond his control, and was set to do a task that might have been made impossible through combinations of circumstances quite beyond his own responsibility. He might have failed, and still have done his duty.

* * *

"Be sure you're right, and then go ahead," is good advice, so good that it cannot always be followed. There are assurances of right that carry no certain promise of success to the individual aspirant. All great enterprises call for faith, and faith has its inevitable hazards.

Yet there is a sphere in which success becomes obligatory. There are times when we have no right to say, "This course is right, whether it succeeds or not," because the question of ultimate success must enter into consideration in determining what is right. There are some things which it will be right to undertake if we are sure we can succeed, which will not be right if they involve great peril of failure.

For instance: An inexperienced engineer has no right to start down the track with a locomotive which he cannot control. He must possess the ability to succeed, or it is his duty not to start.

"Do right though the heavens fall!" Amen! But if the doing of the deed cause the heavens to fall, can we be sure that it is right? Shall we not consider as an element in the rightness of our course the question of the fall of the heavens?

A general has no right to lead his army against impregnable breastworks; if he does so, and loses,

he is court-martialed and shot. It is his duty to win by other means, even by retreat if necessary; he is bound to succeed in something.

The nations of the world, before accepting a new flag upon the seas, ask of the probable success of the new cause. Can it win its way to independence? If it cannot, it is not entitled to recognition.

There are times when the government de facto must be accepted as representing government de control. God is under the mightiest of all obligations on the assumption that much that exists is right because it is tolerated, the obligation becomes the greater to make that which exists the thing that ought to be.

We are at liberty to say, and with all reverence, that just as no incompetent person has a right to build and start a locomotive which he cannot control, so God has no right to make worlds which jure; and because the world is compelled to pro-He cannot save. The salvation of the world be-made a world too great or too bad for himself to comes an infinite imperative, and a divine certainty, because the world was built by a great God and a good God, who would on no account have tions to succeed. God is bound to be true; but God is also bound to succeed. He shall not fail nor be discouraged. He shall bring forth victory unto truth.

* * *

The Apostle Paul ran in a race. Such was his figure. But he ran to win. He entered for the prize and was sure he was to win the prize. He entered into a contest, a fight. But he fought to succeed. He fought as one who expects to win, not as one that beateth the air. "So run that ye may obtain," was his exhortation. Success was imperative.

There are certain spheres in life in which success is problematical, but that fact must not be permitted to weaken in our minds the mighty truth of the imperative of success. We can succeed in self-mastery. Our bad habits are not to be accepted as inevitable and life-long companions. We can succeed in any good thing necessary to the welfare of the universe. No evil is to be accepted as an ultimate fact. The same mighty spirit of moral earnestness which refuses to accept either the North or South Pole as unconquered leaves nothing in the moral universe opposed to God and righteousness which we are to accept as eternal.

Both we and God are bound to win!

Receiving the Christ

A Sermon Preached in Columbus, Ohio, on the Text: "But as Many as Received Him, to Them He Gave the Right to Become Children of God." John 1:12.

BY WASHINGTON GLADDEN.

THE text means that Jesus restored those who accepted his teachings to their right relations to God.

There is a pretty strong tendency among human beings to get into wrong relations with God; to be practically estranged from Him; and what Jesus did for those who received Him was to get them out of the estrangement and indifference into the attitude of affection and trust and receptive fellowship. That is the right relation of sons of a father.

I trust that many of those who hear me are in this right relation. They want to know God's will and to do it. They know, of course, that they never do it perfectly, but it is their honest purpose to do right and right is God's will. And those who are in this state of mind will acknowledge that it is through Jesus Christ that they have come into it. It is what Jesus Christ has told them of the Father and what he has shown them of the Father in his life and in his death, that has brought them into this filial attitude before the King of Heaven. Certainly this was what Jesus sought to do for all men. Those for whom he has done it are Christians in the deepest and truest sense of the word. It would seem, then, that they must have received Christ, for the text says that it is to them who receive him that he gives the right to call themselves the sons of God. This brings us to the question which I wish to consider with you: What is it to receive Jesus Christ?

NOT THEOLOGICAL SYSTEM.

The phrase does not include the acceptance of a system of theology. It does not require of us the formulation or the adoption of any metaphysical theory of his person or his nature. We need to know all we can about this great personality; but it is not needful that we should sound the depths of His being or explore the recesses of His consciousness. The men whom Jesus gathered about him and attached to himself were certainly not required to have a correct or adequate theory of his person before they named him. In fact, none of them had any such theory. When Simon and John and James and Matthew accepted Jesus, there was very little theology in the operation. As time went on their views about him changed; He grew upon them wonderfully. By constant companionship with Him for three years, by sharing in the ministry to which he called them, by getting the impress of his life upon their lives they came to entertain theories about him probably quite different from those which they held at the beginning; but when He first called them, their ideas about Him were not exalted. They came to believe, for one thing, in the course of those three years, that He was the Messiah; but that was a political rather than a theological conception. The Messiah, according to the expectation then prevailing, was to be a temporal ruler; that was their expectation. When he was put to death without restoring the kingdom to Israel, they were heart-broken.

They believed, as Nicodemus said, that He was a teacher sent from God; they believed that He had something to tell them about the deepest things in their own lives that they needed to know; but the real attraction that brought them to

Him was not intellectual, it was spiritual. It was what they felt Him to be that appealed to them. There was something in Him that touched them and awakened them, and aroused their better nature, and brought them to themselves. What it was they did not try to tell; it was something that made them better men. They took Him for what He was, without analyzing or formulating Him; probably they could not have done that if they had tried. After they had been with Him awhile they came to think as He thought, to feel as He felt. "Christ," in Paul's strong words, "was formed in them!" They took on his character, just as any loving, admiring, receptive nature takes on the impress of a great soul with which it is brought into confidential and receptive relations.

JESUS GAVE UNDERSTANDING.

They heard Him tell a great deal about His Father, who, as He constantly told them, was their Father, too; nay, they came to see how absolutely was His trust in the Father; how perfect was His fellowship with the Father, and they came to feel as He felt and to trust as He trusted." Probably this change in their feeling toward God was little less than revolutionary. Probably they had thought of God as a distant monarch seated on a throne of awful grandeur, to whom there was access only through the blood of slain beasts and the smoke of burnt offerings; but Jesus made them understand the Fatherhood of God, and led them into that filial feeling in which they knew that they had a right to be called the sons of God. When this has been done for any man—when he has been brought to realize that he is a son of God, and to enter into the comfort and peace which belong to the sons of God, the good of life is his; it is well with him for this world and all worlds.

I am speaking to some who have not yet received Jesus Christ, but who ought to receive Him, and I am hoping that the simple story which I have tried to tell may show them their way to Him. Some of them have not received Him because they have understood that they must be prepared to accept some elaborate metaphysical theory of His person, but I hope that I have made it clear that this cannot be true. The idea that a man must get his theology all formulated before he begins to be a Christian is about as absurd as anything can be. It is not the way of Jesus, that is clear. He always insists that life must come first, then philosophy. First get your facts, then frame your theories to fit them. Experience is the foundation of doctrine, not doctrine of experience. "If any man will do the will of God he shall know of the doctrine."

You may receive Him, nay, I think that you ought to receive Him in very much the same way that these men did. You cannot, indeed, associate yourselves with Him in just the manner they did, but essentially the same experience may be yours. His character and His life are in full view, and about these you are in no more doubt than the fishermen of Galilee were. What kind of character this was, what was the manner of this life you know very well. About this there is no question anywhere. The picture of that life in its essential elements, is before the thought of the world. Men

may dispute about the doctrine of the person of Christ, they do not dispute about His life. Doubters, agnostics, men of all creeds and men of no creed make haste to confess that this is the one figure of history which represents the highest ideals of humanity. John Stuart Mill was counted an unbeliever, but he said that it would be difficult to find any maxim of human conduct better than this—live so that Jesus Christ would approve your life. There is no question but what the subtle, pervasive, penetrating power of this life has done more to influence human character and human society than all other moral forces which have appeared on this planet. Christian ideas, Christian influences are leading the nations today, are shaping the history of the world.

CHRIST WOULD BE FIRST.

Not to dwell on these larger effects of the character and upon the life of the world, I am sure that everyone who reads this feels that this great love of man represents to him the noblest and dearest elements. Before that Life we all bow down, crying with the poet:

"Oh who like thee, so calm, so bright,
Thou son of man, thou light of light,
So meek, forgiving, godlike, high,
So glorious in humility!"

If He were here in your town today, in just the character in which you now conceive Him, and if you wanted to be a better man or a better woman, if you were fighting your own weaknesses and meannesses and wanted to get them under your feet; if you were bearing some heavy burden of disappointment and sorrow and needed comfort; if you wanted inspiration, encouragement, the clearing of your ideals, the bracing of your purposes—and you could get to Him, you would go to Him—to Him before any other being who has ever lived in this world. Don't you know that you would?

Of course, if you wanted to be foul—if you wanted to live the life of the greedy and heartless and frivolous and foul—if you wanted to live the life of the sybarite or the sponge or the sharks, you would not go near Him; but if you were sick of your selfishness and foolishness and wanted to be right through and through, to be your true self, and not that counterfeit self which you often impose on the world—He is the one to whom you would go, if you could get to Him. "Yes," you would say, "I can trust Him. He will not flatter me; He will not spare me; He will not despise me; He will tell me the truth; He will show me the way. If anybody can help me to be the man I ought to be, He is the one!"

COMMANDS CONFIDENCE.

In truth, my friends, this Jesus whom you know, this conception of Him which you are holding in your minds, does command your confidence, does appeal to all that is highest and best in your nature. You see in Him manifested the qualities and elements of character of which, in your highest and best moments, you wish that you were the possessors. Is not this true?

Well, then, will you not receive Him—this Jesus whom you know—just as those fishermen and publicans did, and let Him come into your life and live with you? You don't need to define Him—that is

not what you do to a friend; the beginnings of friendship are not in psychological analysis; they go deeper; they are insights, appreciations, the deeper affinities of soul. Take the Jesus whom you know, the Jesus who stands before you on the pages of the Book; the Jesus whose character and life are pretty clearly outlined in your thought—take Him into your life and live with Him. Recall Him often to your mind, in the hours of toil and temptation, learn to see things with his eyes, to correct your judgments every day by letting the light of his character shine on them. It will be well for you to refresh your memory of what He was and said and did by the record in the Gospels; indeed, I think you will be sure to do that, but it is not the written word

so much as the realized Presence that you will find to be a power in your life.

Is not this thing perfectly rational, perfectly practicable? Could you not accept this character, this life, in this way, as an abiding influence in your life? And do you not believe that it would help you, as nothing else could, to be good men and women, to be your real selves, to get away from your weaknesses and meannesses, to be strong and brave and clean and free?

Now if you would do this, just this simple thing, you would be Christians, real, genuine Christians. Your opinions and beliefs would take care of themselves; you do not need to be anxious about them; those who live with Him awhile are likely to have good grounds

for right opinions about Him. You would know, too, as those disciples of the old time knew, that you had a right to call yourselves the sons of God. That great Son of God with whom you were living—your Elder Brother—would make that very clear to you.

And what a glory there is in that, if we can only believe it! We can be men and women. We can live our life right out, without weakness or fear. We need not be afraid of what men can do to us. We can speak the truth and shame the devil. We can fight the good fight knowing that we shall be conquerors and more than conquerors.

Well, is it worth while?

Is there anything else that is worth while?

Recruiting the Church

An Appeal for An Evangelism That Works All the Time and Through All Organizations.

BY O. F. JORDAN.

AFTER five years and more spent in the care of all the churches in our great metropolis, I find myself about to go back to my first love, the pastorate of a single church, with outside distractions eliminated. In the past five years I have seen between twenty and thirty ministers come to Chicago and go again. I go back to my pastorate with a serious purpose to profit by the strength and weakness of these men who have formed a part of the procession in our city pulpits.

It seems to me that nothing holds us back more in our churches than our lack of a clearly defined evangelistic program. The old revivalism has died the death in these five years. Our Laymen's Evangelistic organization that once brought great men like Chapman and Gypsy Smith to Chicago has ceased to be interested. In my own suburb, the Mecca of Methodism in the United States, there has been but one revivalistic effort in seven years, and that was fruitless, though receiving the full coöperation of all our Methodist churches.

THE OLD REVIVALISM PASSING.

The prejudice against the old revivalism has become so great that we can no longer hold the same helpful meetings with brother pastors preaching, which used to be so serviceable in our churches. In twenty years the Evanston Church has had some of the brightest men in the brotherhood holding meetings. They have represented every theological point of view among us. None of these meetings have brought twenty people into the church since the initial effort by Brother Darst of sainted memory.

Meanwhile the practical interests of my church are clamoring for more church members. The financial secretary tells me that \$4,200 was too much to raise from our 130 members last year. The burden must be divided among more people. The Sunday-school superintendent says we must improve our teaching force by having a larger group to select teachers from. The religious souls in the church are grieved that not so many come to Christ in loving consecration as we have a right to expect. How shall we find a new evangelism that is at once religious and effective?

We believe that we find our answer, in making the whole church with its organizations evangelistic.

First of all the church must possess that quality of piety which will be desired by all who behold. No one ever gets an invitation to join the Free Masons. The reputation of the order has been its own means of propaganda. The church was once the wonder of its heathen neighbors. Roman writers exclaimed, "How these Christians love one another!" This reputation drew men to



Rev. O. F. Jordan.

seek a religion whose espousal meant persecution and death. When we have a better religion, we shall have an easier way to the heart of the community in evangelism.

SPIRITUAL HOSPITALITY NEEDED.

Then our congregations must be spiritually hospitable. One man recently criticised a pastor's work by saying that his hundred additions would not give two hundred dollars a year. Is there not a Pharisaism abroad in protestant churches which would welcome only the well-to-do and the socially desirable? A new church member is not to be judged in the same way as a new club member.

The Sunday-school in the long run must be our chief evangelistic dependence. But even large Sunday-schools are

often barren from an evangelistic point of view because the teachers are interested in sacred history and geography more than in bringing souls to Christ. We are now organizing out of our school a pastor's class in which we shall follow the catechetical method in giving the children over twelve the essentials of the Christian gospel. Seven years ago we inducted into the church in a single class eighteen children. The opportunity is ripe again. Those who are thus indoctrinated have proven to be the truest of all converts and the future pillars for the church.

EVERY ORGANIZATION AN EVANGELISTIC AGENCY.

We are undertaking to tell every organization that it must conceive itself as being an evangelistic agency. The Men's club reaching new men through its monthly lecture must bring these men later under the influence of the gospel. The Ladies' Aid Society finds some women more interested in sewing and sociability than in sermons. The Aid Society has not done its chief work when it pays for the new pulpit carpet. If it is to justify itself permanently in the church program, it too must do religious work, and further the interests of the gospel. We have constantly taught the Christian Endeavor Society that part of its success is to be measured by the new people, people who are introduced into the general fellowship and thus brought under gospel influence.

The wise fisher of men comes to know the value of little traits of human nature. When a man is about to join the church, there is a splendid opportunity to bring his friend in with him. Sometimes this may extend in a few days to a circle of a dozen congenial souls who have found the motive of friendship reinforcing the other flagging motives. One pastor visits on Saturday always his prospective members, that the promise given may lose none of freshness before the Lord's day. It is useful at times to make lists of people. There will be a list of Disciples in the community not members of the local church. There will be a list of people of other denominations who for various reasons do not seem to be able to affiliate with their own people as easily as with ours. There will be a list of prospective confessions. It will startle almost any pastor to make a list

of the "brothers-in-law" and see how numerous it is.

The converts are mostly won by personal work nowadays. Even the old revivalism has come to depend upon this. The new evangelism must reinforce the personal evangelism of the pastor, with that of other effective personal workers. There may not be over three men in his church that the pastor might depend upon for this kind of work. If that be all, let him gather them together and make them partners in the holy enterprise. It is such a company as this that John Timothy Stone of the Fourth Presbyterian Church, Chicago, meets once a week, and

from their labors come new members every Lord's day.

The social work of the church can be conceived as a re-inforcement of evangelism in two ways. In the first place it is often the best way to bring the unchurched to the church building for the first time. In the second place the reputation of the church for service makes the community speak well of it, and as we have seen, a church's reputation has much to do with its evangelism.

There are many irreligious things in churches which must be driven out before there can be any successful evangelism. A church that puts its budget above its

religious life, and begs incessantly is not attractive. The irreverent church cannot attract to itself truly religious souls.

We must evangelize, then, not only because we need the new people for our practical tasks in the kingdom but more especially because the spread of the rule of Christ to every heart is the chief business of the church. In these transitional days we have been made almost to despise our chief business by the bad ways we have gone about it. It is now incumbent on every devout spirit in the church to find a way to greatly hasten the day "when every knee shall bow and every tongue confess."

Gaining or Losing?

An Inquiry, Some Pessimistic Interpretations, and Some Optimistic Conclusions.

BY ELLIS B. BARNES.

IN a recent issue of one of our church papers appeared three related contributions which were exceptional because of their diversity. In one of them, written by a well known evangelist, is a depreciation of what we know as the social gospel, and a strong appeal for preaching what is known as the "simple gospel." On another page is an essay by a pastor on the subject, "Saving Souls and Society." While in the third is a quotation from Dean Shailer Mathews in an address to the Federal Council at Baltimore, which is wholly at variance with the main thesis of the essay by our evangelist, which deals with the present condition of the churches. I am impressed by the varieties of opinion, all in one issue of the paper. It may be that the editor is sanguine enough to believe that there is the deepest unity in the widest diversity.

A GLOOMY OUTLOOK.

Our evangelist dips his pen in gloom to describe the condition of the church of this present year of grace. Well may we ask, "Why have these woes come in upon us?" Read his article and learn!

There is a lack of conscience in pulpit and pew. There is a sleeping paralysis among the people of God. Inactivity and indifference characterize the churches, all bodies, on three continents. There has not been such a depression in church work since the days of Luther, as we are now experiencing. Our secretary of home missions gravely informs us that sixty per cent of our churches are decreasing in numbers and activity. Of this number 40 per cent are dying. In twelve counties in southern Missouri there are seventy-five empty church buildings that twenty years ago were filled with live, energetic congregations. Current expenses are harder to raise than for years; debts accumulate for odds and ends, while the rank and file of the church give nothing.

Under these conditions it is natural that the evangelistic services are not wanted. There is not any real concern about trying to bring people into the kingdom. There is but little attraction held out to the man of the world who beholds the army of God asleep upon its arms.

This is as dreary a picture of the church and of church conditions as I have ever seen. If it were a true one, well might we hang our harps on the willows and refuse to lift up our voices in song; well might we pray that the desolations of Zion should give way to the beauty of the garden of the Lord. We should adopt the spirit of heaviness for the garments of praise. But we read that description with interrogations. We should like to know on what data the home mis-

sionary secretary based his conclusions; whence his figures? "Sixty per cent of our churches decreasing in number and activity," is no small number. Set by the side of that "sixty" the "forty" that are dying or dead, and we have a formidable array of defeat. What if the enemy should learn of this condition!



Rev. E. B. Barnes.

He will slay us while we sleep. The pith goes out of my hopes. I will not believe that what is called a disappearing brotherhood is to be that kind of a tragedy. The figures are not correct; the secretary may be a mathematician, but figures, on occasion, are of all terrestrial things the most flexible. They can be made to tell any tale. Remember it was demonstrated by figures that no steamship could carry enough coal to ferry her across the Atlantic, but steamships with bursting bunkers threw calumny in the teeth of the mathematicians and ploughed their ways through tons of liquid emerald. So far as figures were concerned the mathematicians were right; so far as facts were concerned all of them might as well have been stark and stiff beneath the steamer's keel. The fatal fascination of figures, especially religious figures that hold the truth in contempt at times, is upon us all.

"THE PRESENT AGE THE WORST EVER."

There has never been an age in which this mournful and despairing comment about the decline of the church has not been heard. The present age is always

the worst ever. That's because we know it better than any other. But we look back to the good old days and wish they might return, though if they did we would likely take ship the next morning for the seclusion of some deserted isle. When men demand a Wesleyan revival, I wonder if they think of the atrocities of the age that made John Wesley necessary. In his day the hangman with a crowbar broke every bone in the criminal's body, maybe before breakfast, for the purpose of upholding the majesty of the law. It is a mistake to suppose that the church is on its last legs in our time or that we are only a furlong or two from the pit. Both church and age are better today than they have ever been.

A GENUINE REVIVAL DESIRED.

"Under these circumstances it is not surprising that evangelistic services are not wanted. There is not any real concern about bringing people into the kingdom." I am sure all the churches want evangelistic services, though they may be weary of the old evangelistic methods. It is easy to confuse a dislike of methods with a dislike for an evangelistic message. I freely confess that the churches are not as deeply concerned about saving the world as they should be, but possibly our evangelistic campaigns may have done something to chill their enthusiasm. There is a concern in the churches for additions, as the ease with which pulpits are vacated when growth is not apparent, will show. The ministers are really anxious to see people added to the churches, and I believe they have no greater joy than to enter into a genuine season of revival. But there is a great distrust of modern evangelism for some reason or other, and that may cause congregations to postpone a revival from year to year in the hope of finding something better than they have yet known.

Contrast with this gloomy picture of the church, the utterance of Dean Shailer Mathews, as reported in the same issue of the paper, in his address to the Federal Council at Baltimore:

"The church was never so much alive in its history as it is today. In the last ten years it has seen an awakening and an increase in enthusiasm which has not been seen since the time of Luther."

Both these pictures cannot be true. We must choose the one that appears to be true. Who of these two men is the more competent to judge? Who has had the wider experience and who must have the broader outlook? It is singular that

the evangelist thinks the church is suffering by the inroads of the modern view, and paints a picture of despair, while the other, a real apostle of the changing order, is filled with hope for the church's future. "Never more alive than now," is the judgment of the one; and forty per cent "deserted, dying, or dead," is the judgment of the other.

DIFFERENT POINTS OF VIEW.

It all seems to depend upon the point of view. Salvation is regarded by one

observer in the old-time individualistic way, by another from the social point of view. The social ideal possesses the hearts of modern men and women increasingly. The ideal citizen must create ideal conditions around him. Individual salvation is fully recognized as a necessity, and it is through the individual that society must be saved. But it is equally through society that the individual must be saved. To quote from Prof. Samuel Z. Batten in "The Social Task of Christianity:"

The power of our religion was once demonstrated by changes wrought in individual lives, and the credentials of the churches were found in "historic continuities" and creeds. In the future the decisive test of Christian claims will be the measure of ability to reconstruct the social order and provide a suitable environment for the culture of a type of humanity dominated by the principles and the spirit of Christ.

Exclusive individual salvation in this age would be of as little consequence in its uplift as was monastic seclusion in the Dark Ages.

Why the Simultaneous Canvass?

How the Canvass Has Worked in Three Leading Denominations. Some Plans for the Proposed March Campaign.

BY J. CAMPBELL WHITE.

WHAT has led the leaders of all the Protestant churches of America to plan for a simultaneous canvass for all missions and benevolences next March? And what are some of the results that may reasonably be expected from this great combined effort?

One of the most powerful arguments for the simultaneous canvass on the part of all churches is undoubtedly the marked success that has attended this plan in three different denominations. The first denomination to try out the plan

their simultaneous canvass. Missionary conferences, lasting through the most of two days, were held at all of the leading centers of the denominations, some sixty conferences in all. There was also ceaseless agitation by the church papers and a vast amount of literature sent out by a special committee in charge of the campaign. But all of this effort was far more than justified by the splendid results.

Briefly summarized, the canvass increased the regular income of the various mission boards of the church from

total of their missionary giving to \$853,569 for 1912-13 or an average of \$6.11 per member for their entire constituency. The nearest approach to this that has yet been discovered is the Baptist church of Ontario and Quebec, with 55,000 members, who this past year gave \$220,000 to all missionary purposes, an average of \$4.00 per member. This has been increased from \$103,000 since 1908. Very few denominations average over \$3.00 per member, and the Protestant churches of America as a whole, average only about \$2 per member per year to all missionary purposes.

It is also worthy of note that while the United Presbyterian Church added \$1.12 per member for missionary purposes, they also added \$1.07 per member for other purposes, clearly proving that missionary giving enlarges rather than decreases all other church offerings. The average per member to all purposes in this church is now \$20.97, which is the highest we have yet discovered for a whole communion.

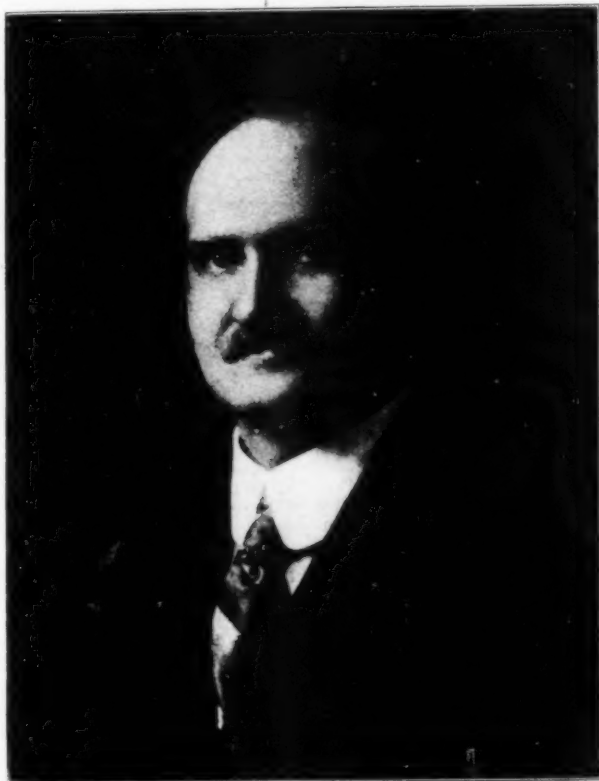
SUCCESSFUL WORK IN OTHER COMMUNIONS.

The other two denominations that made a similar simultaneous canvass in 1913, were the Reformed Church in the United States and the Southern Presbyterian, both of which made unprecedented increases in the amounts subscribed and in the number of churches actually making the canvass. Even during the year of the agitation for this simultaneous canvass, however, the Reformed Church increased its foreign missionary offerings from \$107,900 to \$146,020, while those of the Southern Presbyterian Church increased from \$501,412 to \$631,069. This is an increase from \$276,263 in 1907, or a gain of 129 per cent in six years. Offerings for home causes increased in about the same proportion.

In view of the manifest success of the simultaneous canvass plan in these three denominations, it was very natural for the leaders of the home and foreign missionary boards of America to decide upon carrying the co-operative principle still further and ask the Protestant churches of the whole nation to register their practical interest in missions during the same month. March was fixed upon as being the most acceptable to the majority of the boards involved. Being late in the winter season, it affords time to prepare for such a canvass by thorough educational processes.

A COMMON ENTERPRISE.

Each denomination is doing its best to reach its own constituency through all regular channels, but in addition to this, several hundred interdenominational



Mr. J. Campbell White, at the head of the Laymen's Missionary Movement.

was the United Presbyterian Church. By the simultaneous canvass of that whole body, with 1,000 congregations and 142,000 members, during the month of March, 1912, they made an unprecedented advance of about thirty per cent in a single year in their total missionary receipts, even though they were already at the top of the list of the denominations in their per member gifts to these objects. Of course they did a great deal of educational work in preparation for

\$580,169 in 1912, to \$739,452 in 1913, or a gain of \$1.12 per member for the whole denomination in a single year.

This increase of \$1.12 is more than many denominations now average as their total contribution for missionary purposes, appalling though this fact is. But to appreciate fully the achievement of this one denomination, there must be added to the above figures a large amount contributed by their Women's Missionary Society, and bringing up the

missionary conferences are being held. Over twenty teams of speakers have been organized, making it possible to hold twenty or more conferences in different cities simultaneously, for at least a part of the season. All of these conferences aim to present the conditions and needs both at home and abroad which call for a great missionary advance. They also show clearly the great advantages of proper missionary education and of the organized personal canvass for subscriptions. There are about twenty-three millions of Protestant church members in America. To get

them to act together, and to act simultaneously, on anything, is a great undertaking. But the responses coming in from many parts of the country indicate general interest and sympathy on the part of pastors and other church leaders in this United Missionary Campaign.

A HIGH AIM.

At the present time, about forty million dollars annually are being contributed by American churches to home and foreign missionary work of all kinds, over sixty per cent of this amount being for mission work at home.

By this simultaneous canvass, it is hoped that some millions of dollars annually will be added to the income of the various missionary agencies of the churches. It is also perfectly evident that the churches can all do their best work by close co-operation, rather than in isolation from each other. "Comprehension is half way to sympathy," and it comes only by contact.

There is in reality a great fundamental spiritual unity among all Protestant churches, which is only revealed as these bodies act jointly in a great common enterprise.

"In Idle Hours"

Some Amusing Experiences and Adventures in Beirut, Syria.

BY HERBERT L. WILLETT, JR.

I WAS induced last week to go with two of the boys in my class to a concert given by the greatest of all Arabic singers, Salaameh, the Egyptian. He was described as being the "first artist of classic song," "the genius who invents music," "the most wonderful of all," and "the greatest tenor there ever was in the world"—all this by my two escorts—and I felt that I should be losing valuable opportunities for culture and enjoyment if I stayed away. So after a hasty dinner another "staffite" and I put ourselves under the care of Ladhiki and Tehorbadjoglon, as the boys are euphoniously called, and braved a wintry storm to minister to the good of our souls.

The street in front of the concert hall was thronged when we arrived about 7 o'clock, and the little table, covered with money and the huge sheets of paper which the Orient has learned from Europe to use as tickets, seemed in danger of being overturned at any moment. So one wondered how a Chicago box-office potentate, irascible enough at the best, would act were he being attacked from all sides as this ticket seller was. By a liberal use of the persuasion usually known as "football manners," we succeeded in getting our places, and hurried up to the hall. Very fortunately several other students had been on the ground since before dark, and had seats saved for us.

A SCRAMBLE FOR SEATS.

Ordinarily the chairs stand in lines with plenty of aisle space, but because of the popularity of this artist, order had given way to the desire for places, and hundreds of extra chairs were set in every available spot, so that one faced any way but toward the stage, generally, and if he wanted to stand up, had to stand on his chair for lack of floor space. It looked like a hopeless task to reach the little oasis of empty chairs, and I still marvel that we did it; but the crowd was highly good-humored and we soon found ourselves the center of a group of nearly fifty students—boys living outside the college only, as boarders were not allowed to be present—who did their best to amuse us during the ensuing hour and a half.

As I never expect to be inside the hall again I may confess without fear of causing uneasiness concerning my safety to any of my friends, that one of our pastimes was that of figuring how long it would take us to reach the street in case of fire. The conclusion would have made some people nervous, I fear, and was

completely justified when we did consume thirty-eight minutes in escaping after the program was finished.

I intended to tell about Salaameh, but on second thought, feel that I should spare my readers. An old man, deformed by paralysis, but dressed in all the splendor of an Oriental's conception of a

on the kindness of my readers did I attempt to name the different coins we use in Beirut. And so I shall simply summarize by saying that not one single coin divides equally into any other coin, and that the para and the piastres, the standard values in which all pieces are named, do not exist as separate coins. The



Bedouin of Palestine.

crusader, he paraded back and forth on the stage taking the part of Kenneth in the banner scene of Scott's "Talisman." A dialogue which took some forty minutes finished, the "artist began to sing," as a native would report it. To me it was the most harrowing exhibition of music that I can remember. The native singing is a nasal rendition of all possible vocal sounds which should not be permitted, and high cracked tones, unfinished measures, gasping pauses for breath, and explosive wails, were the sole stock in trade of this "genius." I have sought for a simile by which to illustrate how his music sounded to me, and not one is strong enough to picture the torture I endured. "The mystery of Oriental music," if this be a fair specimen, is a thing with which I can easily dispense.

CONCERNING TURKISH MONEY.

Mention of the ticket seller reminds me that I wanted to speak of Turkish money, for his mental convolutions as he made change must have been terribly enervating. I should be trespassing up-

metalik, corresponding to a cent, is worth 12½ paras; a bishlik, like our dime, is worth 2 piastres 2½ paras; and a mejidi, or dollar, is worth 23 piastres 5 paras. Also two half bishliks are worth more than one whole bishlik, and so on ad infinitum. Besides, English, French and Turkish gold are all current, and shift in value from day to day with the market. A bill I paid today will indicate the necessity of paper and pencil, in any transaction, even for the oldest settler. I paid out two English pounds and one Turkish pound, two Napoleons and a half Napoleon, three mejidis, four bishliks, three half bishliks, three metaliks and an imhassy, and then could not come within 2½ paras of my bill which was 759 piastres 17½ paras. More time is wasted in making change than it takes an American philanthropist to corner the market. Of course that is Beirut exchange; if one goes to the postoffice he pays 23 piastres 5 paras for 20 one-piastre stamps, because a mejidi is only 20 government piastres.

Another joy at the poste is the competition between the Turks, British, Rus-

sians, French, Austrians and Germans all of whom have offices. They have a common system of colors so that a red stamp carries a postal or a blue stamp a letter outside the country. But the British red is a regular penny stamp with "20 paras" surcharged on the face, while the Austrian red is a specially printed 20 para stamp. Hence two Austrian reds equal a blue and carry a letter, but two British reds, though they add up in paras to one piastre, do not add in pennies to the British postal rate, and so will not carry a letter. In other words, because of the two values noted on a stamp, one pays four cents for a blue stamp or five cents for two reds and a green to do the same work. If one watches the outgoing mails and tries to get letters off at the latest possible moment, it is necessary to keep a stock of all the different stamps so as to be ready for the various boats which carry mail for the several nations. We all make experiments as to speed, when we first arrive, by sending letters the same day by all the different routes, but as the results are seldom reported from the other end, interest gradually dies out, and we use whatever stamp is handy and mail a letter when it is ready, regardless of departing steamers.

OUR FRIEND "BICKDASH."

There is a very rascally old rug dealer who comes to our lounging room once a week to sell rugs to the Staffites. Bickdash gets around with some difficulty, owing to one bad eye, touches of rheumatism, gout, paralysis, and St. Vitus dance, coupled with overpowering obesity, yet he manages to appear often enough to extract considerable money from our small stores. I brought several rugs to my room on approval, with earnest entreaties not to whisper the price to a soul because "for me" he was setting a very low figure. As two of the rugs were far from being worth what he asked, I took them back yesterday, and never have I seen a man so affronted. Two of his rugs at "the last price" being refused? Unheard of! Such a thing had never happened before, and he almost wept. Had I not known that at least four of the present staff and probably many of our predecessors had tried out on of the rugs and found it wanting, I might have been imposed on. But I had been warned, and so counted on the gold for those I was keeping, on top of the discarded goods, and offered Bickdash all or nothing to settle our account. The gold won the day, and I was forgiven for "breaking our business"—and within ten minutes invited down to the old man's shop to see "forty new rugs, all first quality, very cheap," whispered in tangled English and French.

I dislike the "prix fixe" sign one sees very often now. It destroys the romance of a purchase, by suggesting that there is really such a thing as a fixed price anywhere in Syria. But it is one of the influences of Europe upon the Orient, and so may be expected to grow and ultimately strangle the delightful "horse-trader's" methods of business, so long in vogue.

THE BEIRUT TRAMWAY "SYSTEM" (?).

The tramway system of Beirut could be used as a model for what car lines should not do. It is one of the wrongest of all the wrong things I have seen out here. One goes to take the car for a ride that should take ten minutes; if the car is at the corner it probably stands there for an interminable period; if not,

it does not appear for half an hour. One finally gets a place. There are three compartments, first class, second class, and a curtained space for ladies. One is probably tackled by an inspector of tickets before the conductor has appeared, and at least three times more during the journey an inspector arrives to make important use of the new ticket punchers which have been lately introduced.

After a block or two we come to a spot which is being repaired, and with many a bump the train shifts tracks, loses the trolley and has to wait for the conductor to make up his mind how to go about



Types of Syrian Youth.

mending matters. After another ten minutes the motorman meets a friend, and as it would be impolite to pass without exchanging a cigarette, the passengers wait for the customary courtesy to be complied with. Next something breaks and three inspectors, the conductor, the motorman, four passengers and twenty onlookers all try to fix it at once, each in a different way. Good luck gets us downtown in thirty minutes, but if misfortune or too many occasions for conversation arrive, it may take an hour. It is for that reason that the staff are spendthrifts enough to hire a "slave" who comes twice a day to get orders for errands. His time is not so sliced up as to leave no two consecutive hours free.

The boys in our freshman class, now numbering eighty-six and divided into four sections, have been planning a joke for over a month, and at last produced it in class the other day. One blew a little sneeze powder into the air and then all sat with bated breath. No one was affected, least of all the teacher who was

at the other end of the room, and after awhile the excitement died down. I made no comments, for no damage was done, and so the plot was completely successful, anything which does not lower marks being considered a victory. Now for another month there will be peace and quiet while they are planning another attack. With such lack of invention to contend with we have small difficulty in keeping excellent order in class and in the hall.

I enjoy keeping study hour at night. From seven to eight I sit at the desk answering questions on English idioms, solving geometrical problems, explaining history, correcting French exercises, and giving advice for the choice of words to be used in theme writing. The quarter of an hour intermission is filled with discussions on many topics carried on by a group which gathers round my desk. They are keenly interested in our lives, our ideas, our knowledge, and never tire of asking questions about what we have done. The extent of my travel astonishes and bewilders them, and it is a constant source of hilarious amusement when I ask if one of them has seen this or that at Paris, Constantinople or Baalbek. They know only their own homes, and if one happens to be from Aley, up in the hills, the chances are he has never seen Damascus, ninety miles away. As this is true of the Syrian staff also, we of the West are considerably envious for our ability to make vast experience and a certain aloofness keep our classes in order. But there is the drawback of being constantly on exhibition, and on these cold mornings an icy shower, for the sake of the example to my dormitory, is far from being congenial; in fact it is almost congealing.

SOME FICKLE WEATHER.

Winter is on in force, and Chicago itself could not show greater shifts in weather. It rains in torrents and the fields are flooded; then in an hour the sun will be brilliant, and the tennis courts ready for use. But the sun is not warm, and so damp is the climate one feels the need of arctic clothing most of the time. The lack of fire in the buildings helps to keep us on the move seeking warmth, too, and so we think of furnaces and stoves with considerable longing. Yet the sea is fairly comfortable, and bathing by certain of the more hardy staffites is a popular exercise. I prefer football, plunging about in the rain on a muddy field.

THOU KNOWEST.

Thou knowest, O my Father! Why should I
Weary high heaven with restless prayers and tears!
Thou knowest all! My heart's unuttered cry
Hath soared beyond the stars and reached Thine ears.

Thou knowest,—ah, Thou knowest! Then what need,
O loving God, to tell Thee o'er and o'er,
And with persistent iteration plead
As one who crieth at some closed door?

"Tease not!" we mothers to our children say,—
"Our wiser love will grant whate'er is best."
Shall we, Thy children, run to Thee always,
Begging for this and that in wild unrest?

I dare not clamor at the heavenly gate,
Lest I should lose the high, sweet strains within;
O Love divine, I can but stand and wait
Till Perfect Wisdom bids me enter in!

—Julia C. R. Dorr.

ARCHITECTURE AND THE SOUL

By HARRY W. JONES, SPECIALIST
CHURCH ARCHITECT.

The effects of musical harmony upon the soul, as a potent factor in religious life, has long been acknowledged. It is no less true that the unconscious effect of architectural harmony in form and color has been overlooked.

Many instances are known of the power of music in times of joy and sorrow, but few people realize how form and color, in light and shade, as exemplified in certain well conceived houses of Christian worship, have been an inspiration to a higher devotional spirit. There should be inherent in the church building itself, that which may symbolize the One present, before whom ministers and people shall humble themselves. If the church is to stand for the presence of God, it must emphasize, to the eyes of all, something stronger and holier than the environments to which they are accustomed elsewhere. Preeminently a church should be a building which makes man feel God's presence when he enters, and invites him to worship.

Not merely should man be struck by the beauty of his surroundings, or be impressed with the aesthetic value of any detail, but there should be a total impression, which shall work its effect, making it instinctive for the man who enters the church door to uncover, and then to hush his voice, and finally to pray. It should teach men to worship and just as truly by its very being, inspire men to listen to the spoken word of God.

It has been left largely to the Roman and other ecclesiastical churches to recognize these qualities as wielding a great and unquestioned influence in religious inspiration, and to constantly weave them into the construction and decoration of their buildings.

Were more attention paid to the artistic building of our churches giving that distinction, and inspiring a devotional spirit, would not the busy world be more likely to settle down to worship God in beauty of holiness? There is no church or chapel, however small which may not at little cost, be so planned as to wield this influence upon the soul. One might say that this savors of heathen and idolatrous religions. Human beings are much the same the world over, and to claim that sentiment must be ignored, is to deprive humanity of that which is sweetest in life. For God is love, and God has made all nature's beauty. Do not his blessings merit a recognition which shall prompt his children to make his temples attractive? Thus men may come to appreciate how such environments inspire the soul to a higher worship of God in the beauty of his sanctuary and divert the mind from the sordid cares of earthly life.

Minneapolis.

* * *

"With God go over the sea; without him not over the threshold."

* * *

TIRED OF BEING RICH.

A young man, reputed to be a millionaire, about two years ago, at the end of his college year, disappeared from his haunts in New York and was not heard of until recently. He had gone West and entered the employ of a railroad as an engineer and has worked his way up. He is reported as saying: "Why should I worry about being heir to \$1,200,000? I have a job. When I con-

vince myself that I have made good in the world I will return home. I became plum tired of being a rich man, with nothing to do except play the society game and study new ways to kill time. Just now I wouldn't trade my \$1,500 a year position for the biggest fortune in the world." These words have a wholesome tone as indicating a man of normal instincts and healthy spirit. He feels his power to do something worth while and is bound to do it. And we do not wonder at his aspiration, for of all the inane and wearisome trivialities and foolish vanities of this world, the doings of many of the idle rich take the prize. Yet a young man of wealth does not need to go out of his class to live a wholesome and useful life. Millionaires may do as well as other men. Perhaps the great need just now is that young men who inherit great fortunes should stay in their class and show other millionaires how to live worthily. Charles Kingsley thought that it was a mistake for able workmen to try to rise out of their class, for the great need of their class, he said, was that its brighter spirits should stay in it and lift its level. Possibly the great need of millionaires is that those of noble ideals should show their class how to live.

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JAPANESE MISSIONARY TO VISIT THIS COUNTRY.

The Federal Council of the Churches of Christ in America is arranging a nation-wide hearing for Rev. Sydney L. Gulick of Japan, representing Christian missionaries of Japan, relative to American relationships with the east as considered from the Christian point of view.

Arrangements are being made whereby Dr. Gulick will visit leading cities of the country, appearing before important and influential groups of people, such as Chambers of Commerce, Merchants' associations, city clubs, and universities in this important interest.

He has definite plans to propose regarding the entire immigration question, by which he thinks to meet both the just demands of California and the United States, as well as the equally just demands of Japan.

Dr. Gulick has been a missionary in Japan for twenty-six years; has served on the faculty of Doshisha University, and has been a lecturer at the Imperial University of Kyoto.

* * *

"What I spent, I had; what I kept, I lost; what I gave, I have."

* * *

SUNDAY-SCHOOL WEEK AT MOODY BIBLE INSTITUTE.

PRECEDING THE INTERNATIONAL SUNDAY-SCHOOL CONVENTION AT CHICAGO.

After conferring with some of the leading Sunday-school workers of the country, including Mr. Marion Lawrance, Secretary of the International Sunday-school Association, The Moody Bible Institute of Chicago will hold a Sunday-school week, June 15-21, 1914, preceding the International Sunday-school Convention in this city.

Many Sunday-school workers, especially young people, desiring to visit Chicago at this time and who cannot come as delegates to the Convention, now have an opportunity to be present at this Sunday-school week and remain for the convention, attending departmental conferences, overflow meetings and otherwise catching its inspiration.

The following well known leaders have signified their intention to assist: Dr.

Edgar Blake, M. E. Sunday-school Board; Dr. Jno. T. Faris, Presbyterian Board; Dr. H. M. Hamill, M. E. South; Dr. B. W. Spilman, Southern Baptist; Dr. Robert Gammon, Congregational Board; Mr. Hugh Cork, State Secretary of Illinois Sunday-school Association; Prof. Locker, State Secretary of Minnesota Sunday-school Association; and Dr. R. P. Shepherd, Educational Secretary Cook County Sunday-school Association. The Institute has a plan by which it may be enjoyed at little or perhaps no expense. Those interested can learn of the plan by addressing the Sunday-school department of the Moody Bible Institute.

* * *

ABRAHAM LINCOLN AND LIQUOR.

DUNCAN C. MILNER IN THE CONTINENT.

Friends of the liquor traffic have gone to great pains to try to prove that Abraham Lincoln not only was a liquor seller but was also a drinker and an enemy of prohibition. As to his personal habits, we have not only his own statements and his refusing to furnish liquor when the committee notified him of his nomination but the testimony of life-long and intimate friends as to his abstinence.

I wrote to John Hay, Lincoln's secretary and biographer, as to the charge that Mr. Lincoln drank and he replied: "Mr. Lincoln was a man of extremely temperate habits. He made no use of whisky or tobacco during all the years I knew him." The genuineness of this letter was challenged by the liquor league in one of their publications. I have the original in my possession.

Senator Cullom, who was an intimate friend, says: "Lincoln never drank, smoked, chewed tobacco or swore."

In an exciting campaign in Atlanta, Georgia, over local option the liquor men in trying to influence the negroes who were then allowed to vote issued a circular picturing Lincoln striking the chains from a slave and printing as Mr. Lincoln's words: "Prohibition will work great injury to the cause of temperance."

A prohibitory law strikes a blow at the very principles on which our government was founded." This has been repeated in many campaigns even as late as the past year. I wrote to John G. Nicolay, one of Mr. Lincoln's private secretaries and associated with Mr. Hay in the preparation of his great biography. He replied "I am satisfied that the question of legal prohibition was never in Lincoln's whole career anywhere an issue on which he expressed an opinion." Mr. Nicolay, who spent years in gathering Mr. Lincoln's papers, speeches and writings of every kind, also says: "In all this vast collection there is nowhere any speech, letter or document or reported conversation by him on the subject of prohibition." Mr. Lincoln signed the bill prohibiting the liquor ration in the navy and also an act of Congress forbidding any person in the District of Columbia "to sell, give or administer to any soldier or volunteer in the service of the United States . . . any spirituous liquor or intoxicating drink."

Mr. Lincoln not only signed the Washingtonian pledge or total abstinence but he made many speeches in the campaign called by that name. In his noted speech made on Washington's birthday, 1842, in Second Presbyterian Church of Springfield, Illinois, he remarked: "Whether or not the world would be vastly benefited a total and final banishment from it of all intoxicating drinks seems to me not an open question."

The Book World

A DEPARTMENT OF REVIEWS AND LITERARY NOTES.

BY ARTHUR GORDON.

A West Pointer in the Land of the Mikado. By Laura DeLany Garst. It is one of the satisfactions of our missionary work among the Disciples, that in addition to the personal knowledge of the missionaries gained through such visits as they make to the churches when home on furlough there is coming into form an important missionary literature of a biographical character, which interprets the lives of some of those workers who have ceased from their labors here and whose works follow them. Charles E. Garst was happy in the circumstances of his life, in the privilege of devoting himself to missionary service, which from the very first was his ambition, and in crowning his career with years of untiring and significant service in Japan. But he is also happy in the fact that his companions through those splendid years is carrying on so nobly the work he began, and by her literary labors is interpreting to a far wider circle than in the days of her actual mission work the story of consecration and missionary enthusiasm of which the Garst family has been the living embodiment. It must be a satisfaction to those who have entered into life that their work falls into competent and loving hands to complete. "To live again in souls we leave behind is not to die." Mr. Garst was educated at West Point to enter the army, but in the course of his early service in the west he became acquainted with the purposes of the Disciples and later was baptized in the church at Dayton, O. While still in the army service he was married, but all the time his mind was set upon missionary work. He had hoped to go to Africa, but Japan presented an opportunity which finally enlisted his life-long activity. The book is a delightful, wholesome, intimate and inspiring picture of the life of this devoted family. Traversing the Pacific, stopping for a while in Yokohama, then penetrating into the almost unknown regions of northern Japan, spending four years in Akita at a time when foreigners were held in suspicion and a hundred inconveniences were faced that now are unknown, these missionaries with others of their company wrought nobly at the foundations of Christian work in the land of the Mikado.

But this is not the place to tell the story of a life that has entered deeply into the record of missions in Japan, and is one of the priceless possessions of the Disciples. The book must be read to secure that pleasure. It is now a significant fact that Mrs. Garst is engaged by pen and voice in this country in continuing the work of missionary education, and that her daughter, Gretchen, has become a member of the missionary force in that far off Akita where her parents laid the first foundations of a Christian order. A foreword is supplied by Dr. Medbury. The present reviewer hopes that the next edition of this admirable volume will contain a map of Japan. (Revell, \$1.25 net).

History of Religions. By George Foot Moore. The author of this book, the latest volume in the International Theological Library, is professor of the History of Religion in Harvard University. It

was originally the purpose of the publishers to devote a single volume to this subject, but the completion of the six hundred pages of this book still leaves untouched the three most important of the historical religions, namely, the Hebrew religion, Christianity and Mohammedanism. These will accordingly appear in a second volume. The present



Mrs. Laura DeLany Garst, Author of "A West Pointer in the Land of the Mikado."

treatment includes the faiths of China, Japan, Egypt, Babylonia and Assyria, Zoroastrianism, the Greeks and the Romans. It is apparent that a field so vast as this, perhaps the most inclusive of any in the range of human scholarship, could not be covered at first hand by any one worker. Yet Prof. Moore, who is a specialist in the field of Semitic history and religion, has brought to a study of the other faiths an enthusiasm and industry that makes this volume as nearly an authoritative utterance as could be written. It is the most compact and useful volume of its character in existence. It betrays nothing of the spirit of partisanship or prejudice, but brings to the inquirer the endeavors of an open-minded and sympathetic investigator. Perhaps one who is solely concerned with the religion of some one land, like India or Egypt, might wish for a fuller treatment than is possible in these crowded pages. Particularly is this true in regard to the presentation of the materials of the various sacred books in which these religions have expressed themselves. But this would have been aside from the author's purpose, and to compensate for this there is a satisfactory bibliography. In reading this volume one is constantly impressed with the close relationships sustained by the different faiths. Their earliest manifestations have much in common. Animism, fetishism, polytheism are the almost universal preliminaries of the more rational and finished expressions of religion in most lands. Of course even the Hebrew faith which supplies the soil and back-ground of Christianity is no exception to this rule. But the student of religion perceives that the first features of religion are not necessarily its origin or cause. Music first expressed itself in very rude terms, but

they were not the causes of music in human life. Art has very immature and unpromising beginnings, but these are merely the results of the effort of primitive man to express an emotion that is eternally operative in the soul. The same in an even richer sense is true of religion. It employs imperfect methods of expression at first, and seizes upon social customs and political institutions to give ampler voice to its heart in the process of its growth. But its causes are far deeper than these expressions, and through its ministries the nature of man under every condition and in every land cries out for God and not in vain. Of this the present volume is a scholarly and satisfying record. (Scribner's, \$2.50 net).

The New Era in Asia. By Sherwood Eddy. The author of this little volume, the latest publication of the Missionary Education Movement in the United States and Canada, is the Y. M. C. A. secretary for Asia, and is at present on a visit through this country reporting the experiences of a remarkable missionary tour made by Dr. Mott and himself last year through the lands of the Orient. The immediate effects of that visit were almost beyond measure astonishing. In most of the larger cities of India, Burma, China, Korea and Japan very large audiences, chiefly of the student class, eagerly listened to the addresses of the visitors, dealing in plain and unmistakable terms with the needs of those lands and the power of the gospel to solve the pressing questions of individual and social life. In fact last year was a wonderful year for the Orient. It was the occasion of Dr. Henderson's Haskell lectures through the same region, and several other notable representatives of western educational and religious activities covered the same ground at various times. These facts all point to Mr. Eddy's thesis that a veritable new era has come in the lands which a generation ago were almost impervious to missionary approach, and where a century ago the pioneers of evangelism were absolutely forbidden to set foot on the soil or to disturb the age-long conditions prevailing. Mr. Eddy's book deals with the new situations in Japan, Korea, China, India and the near east, and concludes with a chapter on the new era in world missions. It is supplied with an excellent map of the mission fields, with numerous illustrations, and a list of the mission boards and correspondents in the United States and Canada. (Missionary Education Movement in the United States and Canada, 50 cents).

The Church and the Young Man's Game. By F. J. Milnes. The purpose of this little volume, which is published for the National Indoor Game Association, is to emphasize the need of church activity in promoting good, wholesome amusement for young men. The author says, "Play is religion's basic ally, and it is high time that the church was marshalling all her forces. Religion can never wholly take the place of play, and should not wage her battles without its aid." A number of different forms of young men's helpful amusements are named, with illustrations of the use different churches have made of them with the best results. Ministers and religious workers would do well to read this book, and to correspond with the National Indoor Game Association, Evanston, Ill., of which the author of this book is president. (Doran, 75 cents net).



EDITORIAL

A FAR REACHING MOVEMENT.

WE recorded last week the main features of the St. Louis conference of the Committee of Direction chosen to project and to promote the campaign for missionaries and for funds. The attendance indicated a deep interest in the plan. The earnestness and prayerfulness which pervaded the sessions denote the spirit of consecration with which many helpers of the movement are inspired. Upon Mr. A. E. Cory the burden of this campaign will most heavily rest. He has inspired us all with the conviction that he is competent to carry the campaign to complete success. He is in close touch with many business men who are already committed to a very generous share in the giving.

It is an enterprise in which the entire brotherhood is deeply concerned. The money itself is a great sum—six millions and more given in one effort to make a notable offering to such causes as are to be aided. To be sure, no one regards even this sum as the solution of the financial problems of any of the organizations named. It is but a small part of what will be needed in the very near future. But it is so compact and systematic a movement, and it implies such unity among all our interests that it is inspiring in contemplation, and will be highly beneficial in its results.

Such an enterprise might easily enough be a very grave peril to the liberty and character of a free and democratic people like the Disciples. If it is launched with partisan motives, or hampered by the personal theological opinions of one or two large contributors it will set the Disciples backward many years.

But we are unable to believe that a movement generated in such love of the gospel and of Christian education will be allowed by the Disciples' brotherhood to derive its character from the dictation of any individuals. Within the wide circle of absolute loyalty to Christ our people are on a level of entire equality and fraternal regard. They wish with one heart to unite in this good work.

They desire equal share in the giving, rich and poor alike.

We believe there will be such an expression of their resentment of the spirit of dictation that has already manifested itself that the Movement will shake itself free of all partisan and discriminatory restrictions and that Mr. Cory will be enabled to make his appeal to the whole brotherhood for all the brotherhood's representative institutions.

It will be much better for this remodeling of the plans to be done without public discussion, but it will be better to achieve such an end by means of publicity than not to achieve it at all.

THE CHRISTIAN UNITY DEPUTATION.

AS we have already announced, a deputation in the interests of closer relationships between the religious bodies in America and the mother country is now on a visit from the United States to Great Britain. This deputation consists of Dr. Newman Smyth, for many years pastor of Center Congregational Church, New Haven, Conn., Dr. W. H. Roberts, an honored official of the Presbyterian General Assembly, and Rev. Peter Ainslie of Baltimore, chairman of the Christian Unity Commission of the Disciples of Christ. For some time plans have been maturing for a general conference on faith and order to be held in the not too far distant future, at which the entire problem of closer unity of the churches is to be discussed.

The Episcopal Church in America has been the leader of this plan, chiefly through the activity of Doctor Manning, the chairman of its Commission on Christian Unity. It is the purpose of the present deputation to interest Christian leaders in Britain in the proposed conference, and especially those of the Church of England. Reports indicate that the members of this deputation have been received cordially. While no statement is made regarding any proposed time at which the hoped-for conference is to be held, it is understood that as early a date will be selected as seems fitting when the sentiments of different churches are expressed. Manifestly the matter of

date is unimportant, only that it should be far enough away to allow of careful preparation for so important an event. There are many signs of the times most favorable to the growth of the Christian Unity sentiment.

It is an open question as to whether conferences looking directly toward union are as likely to promote that result as are those gatherings which are devoted to the big interests of the kingdom of God on a union basis, but which do not emphasize the particular interest of church unity. To very many denominational partisans that is still a theme of alarm. An Edinburgh missionary conference is likely to have a profounder effect in unifying the thought of the churches than any number of convocations called for that specific purpose. Christian unity, when it comes, will come like the kingdom of God, without observation. Yet every gathering, enterprise and utterance which lays fresh stress upon the desirability and practical nature of Christian union is eminently worth while.

AN IMPRESSIVE ANNIVERSARY.

REPORTS are reaching us of the recently celebrated Judson Memorial in Burmah. As we have frequently remarked, this is a period of missionary centennials. The early years of the last century were marked by the beginnings of the great missionary adventure in China, India and Burmah, and in these days the Christian world is celebrating the centennial of those events. A notable delegation has been sent out by the Congregationalists to assist in the observance of the anniversary in the Bombay Presidency in India, and the Christian world was saddened by the news of Doctor Capen's death in Shanghai on his way home after completing the work of the commission in India.

The Baptists sent out a similar deputation to aid in the remarkable Judson centennial in Burmah. Among those included in the deputation were Dr. Henry A. Mabie, Dr. R. S. MacArthur, Dr. W. A. Hill and Dr. William Carey, a grandson of the great missionary. One of the disappointing incidents of the visit, and perhaps the only one, was the fact that Dr. Edward Judson, pastor of the Judson Memorial Church of New York City, and son of the pioneer missionary in Burmah, was prevented from going by ill health. Celebrations and anniversary services were held in Rangoon, where the Baptist College stands as a monument of the splendid work of Baptist missions in the entire land. From that center the message has spread throughout the entire country. During the century of Baptist missionary labor Burmah has passed from a land of political anarchy under the leadership of rival kings and chieftains to a pacified, quiet, well-administered principality of the great British province of India, and no small portion of this result has been due to the labors of the missionaries of the Baptist Board throughout the length of Burmah from Maulmain to Bahmo.

The Baptists are not the only missionary force at work in Burmah. Perhaps it would be better if they were. But missionary comity is a recent growth, and before that admirable principle was adopted eager and zealous representatives of other Christian bodies, notably the Church of England, had insisted upon setting up rival establishments. This is one of the unfortunate features of all missionary work. Today in some of the cities of Burmah, Rangoon particularly, the spectacle is seen of small establishments of the Church of England, of both the High and the Broad Church parties, eagerly invading the territories of the Baptist mission, save when they pause in this amiable task to fight each other. Of course there are other missionary forces also, not forgetting the Roman Catholics. But the Baptist influence is far and away the most impressive in Burmah. Maulmain, the city where Doctor Judson's first work was done, and Amherst, the place on the seashore where Ann Hasseltine Judson was buried, shared with Rangoon the honor of the chief anniversary services conducted by the deputation. Another grave in the Island of St. Helena marks the last resting place of Judson's second wife, while his own grave is the watery waste of the ocean.



THE ARGUMENT FROM STATISTICS.

AT the St. Louis conference of the Committee of Direction of the Men and Millions Movement Mr. R. A. Long in one of his addresses referred to the comparative statistics of the growth of the Disciples and several other religious communions. This is but one of several occasions on which Mr. Long has used these same figures to give force to his opposition to the progressive movement among the Disciples of Christ. They manifestly hold a decisive place in the logic of this generous business man's mind. The statistics are as follows:

Since 1878 the Presbyterians have gained 173 per cent in numbers, the Methodists have gained since 1866 300 per cent, the Baptists since 1864 have increased 450 per cent, and the Christian Church in the same period has gained 7,000 per cent. What will it mean to us if we engage in speculation and only gain 300 or 400 per cent?

It occurred to many of Mr. Long's hearers that he should have gone further. In the '60's the Mormons had about ten thousand members, and they number more than a million today—an increase of 10,000 per cent! The Christian Scientists were not in existence in the '60's, and they number fully a half million today.

The logic of Mr. Long's figures would seem to suggest that the Disciples should become either Mormons or Christian Scientists and grow faster!

PUBLIC "PERSONAL WORK."

A LETTER from a Kansas pastor inquires concerning the attitude of Disciples' churches toward the practices of so-called "personal workers" in the public services of evangelistic meetings. He confesses his own aversion to the well-known procedure, and reports that a request which he recently made of his people that they omit it from a meeting just launched met with some disappointment and criticism. What, he now asks, should be the attitude of a congregation of Disciples toward "the public button-holing of non-Christians?"

The practice of public solicitation in evangelistic meetings is an innovation quite recent among Disciples. The kind of preaching typical of the earlier days of this movement was calm and thoughtful, appealing to the rational and moral judgment and winning the full consent of the will.

Much modern evangelism among us is a reversion to the very type of procedure against which our Disciple fathers reacted. Their objection to the practices of the "mourners' bench" was not directed primarily against the Calvinistic theology which found expression there, but against the irrational excitement which that kind of a situation induced.

The mourners' bench was a single device in a system of hypnotic or semi-hypnotic manipulation of a crowd. Our fathers did not use the modern psychological terms to describe it, but their hard-headed judgment condemned it as superstitious and demoralizing in spite of much good with which it was connected.

The characteristic "trick" of that kind of revivalism was to get the congregation swaying, moving about, under the suggestion and control of the leader. This would afford many distractions to the stolid mind, break down inertia, open the channels of emotion and set going the kind of physical action—coming forward, kneeling, raising the right hand, or what not—desired by the leader. This kind of revivalism has always been impossible in the more intelligent communities where its non-rational character could be easily discerned.

The practice of "button holing" the unsaved in the congregation is of a piece with this primitive procedure. A defender of the practice would hardly affirm that a "worker's" influence upon a non-Christian under these circumstances is rational or intelligently moral in character. It is mainly emotional. The movement of the so-called "personal workers" through the congregation breaks down the normal formalities, enables the leader to get the "crowd" swaying under his suggestion and so overcomes the rational inhibitions which Truth itself alone has the right to overcome.

Besides, it is taking advantage of an embarrassing situation in which the non-churchmember has unsuspectingly allowed himself to be placed by coming into the service.

The lapsing of Disciples' evangelism into the practice of such public solicitation marks the abandonment of their earlier full confidence in the Truth as the one power alone which could make men free.

HOW A COURSE OF SERMONS GREW.

DR. W. C. Bitting, of the Second Presbyterian Church, St. Louis, sent to 300 well-known men and women of the city who are either not members of churches, or, if members, are not active in church work, twelve questions, as follows: (1) Your favorable or adverse criticism on the church as an institution. (2) Does church membership aid one's standing in a community? Your reason for your answer. (3) What difficulties do you find in or with the Bible? (4) Is the prevailing theological teaching satisfactory to your rational nature? Please indicate particulars. (5) Your opinion of ministers as a class; their sermons; their use of their time; their function in human affairs. (6) The moral and educational value of the Sunday-school; its teachers; its methods. (7) The church as a factor in civilization; its deficiencies; how can its efficiency be increased? (8) Is religion valuable to a community; to individual life? Why, or why not? (9) Your idea of the relation of the church to the wealthy; the middle class; the manual worker. What attitude should the church take toward the problems belonging to each class? (10) What is your opinion of Jesus Christ? (11) Your personal reason for not joining the church; or, if a member, for not being active in church work? (12) Any other comment or criticism on religion or church life you may feel like making.

With these questions there was a letter that pledged the writer not to make public any names, asked for the frankest possible answers, and stated that these answers would be used in a series of sermons, the purpose of which would be: (a) to let the public know what one class of intelligent people thinks about religion as institutionalized in our churches; and (b) to inform these intelligent people that there are churches honestly seeking to present the eternal truths of the Christian religion in ways that fit in with modern points of view.

The sermons which grew out of these answers and which Doctor Bitting began to preach Feb. 1, are dealing frankly with the situation. They state the opinions of the people who sent in nearly 200 answers to the inquiries made. It cannot possibly do religion or the church any harm to be told in plain terms what thoughtful persons believe. The sermons are attempting to state the modern position of intelligent Christians who are thoroughly sympathetic with the viewpoint of educated people. The answers, in most of the letters received, indicate that while the writers are intelligent upon many matters they have not kept in sufficiently close touch with vital movements which have been taking place in the religious realm.

The following are the themes of the series of sermons which Doctor Bitting is preaching as a result of this effort to learn just what people really believe, or think they believe, about religion and the church. The skill with which the subjects are adapted to the different character of a morning and an evening congregation is noticeable in the statement of the subjects for each Sunday: Feb. 1, "Do Intelligent Men Know the Modern Church?" "Is Religion Worth While?" Feb. 8, "The Church and Civilization," "Tasks for the Modern Church." Feb. 15, "The Church and Wealth," "The Money God." Feb. 22, "The Church and Labor," "The Democracy of Christianity." Mar. 1, "What Shall We Think of Jesus Christ?" "When is a Soul Saved?" Mar. 8, "What is the Bible?" "Difficulties With the Bible." Mar. 15, "Is the Prevailing Theology Satisfactory?" "Seeing God." Mar. 22, "What About the Ministers?" "The Essence of Christianity." Mar. 29, "Why Some Men Neglect Church," "Do Men Need Jesus Christ?"

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Statistics of the Churches of the United States for 1913

Gathered and Arranged by H. K. Carroll, L.L. D., In Charge of the Government Census of Churches in 1890.

EDITOR'S NOTE: We are indebted to the Federal Council of the Churches of Christ in America for the following figures. The territory covered in the following statistical table is that of the United States only.

SUMMARY FOR 1913 NET GAINS FOR 1913

DENOMINATIONS	MIN- ISTERS		COMMUNI- CANTS		MIN- ISTERS		COMMUNI- CANTS	
	CHURCHES	CANTS	CHURCHES	CANTS	CHURCHES	CANTS	CHURCHES	CANTS
Adventists (6 bodies)	1,179	2,547	98,822	7	25	3,014		
Baptists (15 bodies)	42,808	57,364	5,924,662	858	388	64,608		
Brethren (Dunkard, 4 bodies)	3,446	1,291	119,460	638	52	6184		
Brethren (Plymouth, 4 bodies)		403	10,566					
Brethren (River, 3 bodies)	224	105	4,903					
Buddhist (2 bodies)	15	74	3,165					
Catholic Apostolic (2 bodies)	33	24	4,927					
Catholics (Eastern Orthodox, 7 bodies)	291	331	438,500	28	57	4,500		
Catholics (Western, 2 bodies)	18,377	14,717	13,099,534	404	381	213,027		
Christadelphians		70	1,412					
Christians	1,129	1,182	102,902					
Christian Catholic (Dowie)	35	17	5,865					
Christian Scientists	2,460	1,230	85,096					
Christian Union	308	272	14,807	13	35	902		
Churches of God (Winchburnian)	509	595	41,475					
Churches of Living God (Col., 3 bodies)	101	68	4,286					
Churches of New Jerusalem (2 bodies)	137	157	9,601	9	14	47		
Communist Societies (2 bodies)		22	2,272					
Congregationalists	6,150	6,100	748,340	25	36	5,314		
Disciples of Christ (2 bodies)	7,692	11,723	1,519,369	6362	6742	21,824		
Evangelical (2 bodies)	1,539	2,600	187,045	10	627	2,179		
Faith Associations (9 bodies)	241	146	9,572					
Free Christian Zion Church	20	15	1,835					
Friends (4 bodies)	1,476	1,167	124,216					
Friends of the Temple	3	3	376					
German Evangelical Protestant	59	66	34,704					
German Evangelical Synod	6,051	1,345	201,488	19	19	2,577		
Jewish Congregations	1,084	1,769	143,000					
Latter-Day Saints (2 bodies)	3,560	1,520	356,000	200	100	3,500		
Lutherans (21 bodies)	9,194	16,010	2,388,722	165	1,455	36,120		
Scandinavian Evangelical (3 bodies)	639	857	72,900	18	9	2,400		
Mennonites (12 bodies)	1,413	736	57,337					
Methodists (16 bodies)	41,529	61,523	7,125,069	454	496	219,974		
Moravian (2 bodies)	146	143	20,463	43		493		
Nonsectarian Bible Faith Churches	59	294	6,396					
Pentecostal (2 bodies)	725	648	23,937	2	42	680		
Presbyterians (12 bodies)	13,740	16,286	2,027,598	164	6490	45,649		
Protestant Episcopal (2 bodies)	5,527	7,899	997,407	11	95	16,556		
Reformed (4 bodies)	2,168	2,763	463,686	35	110	4,500		
Reformed Catholic	7	6	3,250					
Salvationists (2 bodies)	2,790	889	27,474	6204	17	129		
Schwenkfelders	6	6	1,000		62	59		
Social Brethren	15	17	1,262					
Society for Ethical Culture	7	6	2,450					
Spiritualists		2,000	200,000					
Theosophical Society		145	4,189		11	821		
Unitarians	531	477	70,542	4	1			
United Brethren (3 bodies)	2,264	4,166	328,000	2	650	7,139		
Universalists	702	709	51,716					
Independent Congregations	267	879	48,673					
Grand Total for 1913	175,637	223,294	37,280,370	1,841	2,032	655,908		
Grand Total for 1912	173,796	221,262	36,624,462	1,901	1,102	528,777		

Note: d, decrease.

THE SHOWING FOR 1913.

The gains for 1913 are considerably larger than those for 1912 in number of communicants and in churches. The net gain in the latter is due chiefly to the surprising advance reported for the Lutheran bodies of 1,455. Except for the unaccountable falling off reported by the Southern Presbyterian Church, the increase would have been more than double that of last year. Of the total net gain, beside the 1,455 of the Lutherans, the Methodists report 496, the Baptists 388, and the Roman Catholics 375. The loss of 742 credited to the Disciples of Christ is probably due to incomplete returns. Six new churches, on the average, for every working day of the year cannot be interpreted as discouraging.

The net increase of communicants is widely distributed. The Methodist bodies get nearly 220,000 of it, the Methodist Episcopal Church having the largest gain for many years; the Roman Catholic Church comes next with 212,500, then the Baptists with 64,608, the Presbyterians fourth with 45,649, the Lutherans fifth with 36,120, and the Disciples of Christ

sixth with 21,824.

The net gain is, on the average, one and eight-tenths per cent, which is a fair increase. If only those denominations which report increase be included in the reckoning, the only fair method, the percentage would be considerably larger—approaching two per cent. As a matter of fact, 618,000 is reported as the net increase of bodies aggregating about 33,000,000.

* * *

"What God wants is not money, but the man that can hold back the money." J. Campbell White.

* * *

DR. HILLIS ADDRESSES SUNDAY EVENING CLUB, CHICAGO.

At the Sunday Evening Club, which is held in Orchestra Hall, Chicago, each Sunday evening for the benefit especially of transient visitors to Chicago, but which is attended by 2,000 or more each week, was addressed February 8 by Dr. Newell Dwight Hillis, of Brooklyn, N. Y. His subject was "The Debt of the Patriot to Sunday and the Church."

The alarming increase of murders in the United States during recent years and the prevalence of various other forms of lawlessness Dr. Hillis ascribes to the breakdown of those high moral qualities which characterized the American people at an earlier period.

"Our reputation abroad as a country of murderers," he said, "is wide. The belief that we are a lot of hoodlums has traveled to the ends of the earth. Is it any wonder that our former president, Mr. Taft, in common with many other distinguished citizens, has recently sounded a note of alarm over the situation in which we find ourselves? Is it astonishing that publications of England and the continent have through illustrations and comment drawn attention to the gunmen of New York and Chicago, and outbreaks of crime in other sections of the country, and have warned their readers against visiting America?"

"We have come to a deplorable point in this country with 11,000 murders in a year, with bomb outrages in Pacific coast cities and with our jails crowded with old and young offenders against our laws. Where shall we look to find the solution of these problems? Will it not be found in a return to former ideals, and in a rational observance of the one day of rest?"

"Many say 'I am a free man in a free country and I will observe Sunday as I please.' The same man might as well say he will treat his parlor as he pleases and use it for an ash dump or a place in



Rev. Newell Dwight Hillis.

which to turn the sewer. After his six days of labor the workingman has only the seventh for physical rest and spiritual growth, for books and meditation and communion with the best things attainable. Sunday is the greatest day this republic has. It is our great national possession.

"Even Jesus found it necessary to attend the synagogue regularly. The law of rest is a great rhythmic law and the man who approaches 50 will discover that in the proper observance of Sunday there is much that is physiological and hygienic."

Of Human Interest

IT HAPPENED THIS WAY—

A Column of Original Clerical Anecdotes.

An enterprising contemporary suggests to its clerical readers that they send in stories of amusing pastoral experiences. Which suggests to us that this would not be a bad idea for *The Christian Century* to adopt. You have told to your preacher friends many stories of amusing experiences which have fallen to you. Now we want you to tell them to "Century" readers.

Please observe these rules: Write plainly. Be brief. Punctuate correctly. Sign name and address. We shall head this column "It Happened This Way"—and will present it to our readers as soon as a "stickful" of copy comes in.

Lincoln as a Lawyer.

"I did the running about and the other things necessary to be done until the trial," explained Senator Cullom, from early days a close friend of Lincoln, in an interview with a Chicago reporter. "From then on to his election as President I had constant means of observing Lincoln as a lawyer. I have no hesitation in saying that he was the greatest trial lawyer I ever knew. His power before court or jury was wonderful, and the same can be said of his resourcefulness. Judge David Davis has rightly said of him that the framework of Lincoln's mental and moral being was honesty, and that a wrong cause was poorly defended by him.

"A story of that time of his attitude toward his practice is illustrative. He was approached to take a case the merits of which did not satisfy Lincoln. He said to the prospective client: 'I can gain your case; I can set a whole neighborhood at loggerheads; I can distress a widowed mother and six fatherless children, and thereby get for you \$600, which it appears to me as rightfully belongs to them as to you. I will not take your case, but I will give you a little advice for nothing. I advise you to try your hand at making \$600 in some other way.'"

Senator Cullom as a "Machine" Builder.

During his long service Mr. Cullom built up a wonderful political machine in his state. It extended into nearly every precinct. His list of personal acquaintances was remarkable for its length. He kept in almost constant touch with all these people. At a word from him thousands of men were in the field working for him. The power this gave him is illustrated by a story which has been told before.

John R. Tanner, while governor, was out riding one day in Springfield with a friend. Senator Cullom's term was expiring, and during the conversation between the two men in the buggy, the friend said to the governor:

"John, why don't you go in and beat Cullom and go to the Senate yourself?"

Mr. Tanner did not reply at once, but shortly they came to Oak Ridge Cemetery, and, pointing to it, he said:

"Do you see that cemetery over there?"

"I do," replied the friend.

"Well," continued Mr. Tanner, "it's full of men who have tried to defeat Uncle Shelby Cullom."

A Subtle Distinction!

Whether you believe or don't believe in the tariff, you'll admit that we'd have fewer multimillionaires if we'd never had high protection. Even Carnegie admits he wouldn't have entered the steel trade if he hadn't first been able to get a prohibitive steel tariff put on the statute books."

The speaker, Representative Abercrombie, lighted a cigar and resumed:

"This sort of thing reminds me, just a little bit, of old Calhoun Clay.

"Is this your first theft, Cal?" the old man's mistress asked, after she had caught him walking off with a bottle of beer.

"Yas'm," Cal replied. "Yas'm, I reckon dish yere's mah fust theft, mum."

"Now, Cal, be careful," said the mistress, smiling, for she liked the old man well. "Didn't you sometimes use to take a chicken from the 'ole massa' when you were a young fellow down South?"

"Why, yas'm, mebbe I did take jes' one chicken," Cal agreed. "But dat wa'n't no stealin', mum. Dat wuz jes' prop'ty taken' prop'ty to suppo't prop'ty."—Chicago Record Herald.

"A Bit Thick."

Attorney General McReynolds said of an unwise charity: "Such a charity, sustaining the shiftless at the expense of the thrifty, reminds me of Farmer Brown's hired man, John.

"John's a good feller," said Farmer Brown, "but a bit thick, a bit thick.

"I'll tell you what John's like. I sent him out one morning to thin out the onion patch—it was a fine patch, but overcrowded. He worked a day or two on the job, and then I went to see what he'd been doing.

"Well, sir, I found that he'd pulled out all the biggest onions and heaved them away, leaving only the smallest, meanest plants in each row. I asked him what in tarnation he meant by such work, and he said he wanted to give the little fellers a chance—the big ones had crowded them out and they couldn't grow.

"Yes, John's a bit thick—a bit thick."

In the Zone.

Apropos of President Wilson's linking of the Atlantic with the Pacific by the touch of an electric button, a diplomat said in Washington:

"President Wilson told a Panama Canal story the other day. He said that two men were watching one of the great Culebra dredges that lifted from the bottom of the water every five seconds or so an enormous iron bucket filled with mud.

"I understand," said the first man, "that they pay good on this government work. How'd you like to be workin', cully, on that there dredge?"

"Fine," said the other man. "Fine. But," he added, "I'd hate to be one of them fellers under the water that's fillin' them big iron buckets."

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth century man."

The World Is Growing Better

Speaker Clark Says It Is.

Speaker Champ Clark told a Christian Endeavor mass meeting held in Washington last week that the world was growing better every day. He said the reason many people took a gloomy view of the times was because the telegraph enabled newspapers nowadays to chronicle the crimes and disasters of all the world within a few hours.

The speaker declared that nothing made him madder than to hear people say that public men of the present day were corrupt. The people's representatives in Washington, he said, were "honest, conscientious servants."

Ninety-nine per cent of the men sent to Congress, he added, leave poorer than they come, although they could acquire fortunes by stooping to dishonesty.

Oklahoma Temperance Sentiment Growing.

Temperance citizens of Oklahoma are congratulating themselves upon the growing sentiment in the state in favor of law enforcement. The last cause for rejoicing is found in the action of B. A. Enloe, U. S. Marshal for the Eastern Oklahoma District, who has issued an order to his nineteen field deputies and all of the office deputies to confiscate any and all conveyances which are found in use for conveying liquor into the Indian country across the line. The order even goes so far as to apply to railroad trains, if it is shown that the liquor is being transported with the connivance or con-

sent of the train crews. Furthermore, Mr. Enloe has instructed the deputies, when they find cases that justify it, not to hesitate to chain the cars containing liquor to the tracks and hold them for further orders. Mrs. Abbie B. Hillerman, president of the state W. C. T. U., predicts that it will not be long before the liquor interests will seek easier fields.

Vocational Schools for Chicago.

The Central department Y. M. C. A. Institute, Chicago, will start a vocational school in the loop district in the near future. Preliminary steps in the organization of such a school were taken at a meeting held last week. Representatives of several downtown concerns were present.

The plan provides for a part time vocational school organized on lines somewhat similar to schools in Germany, in Boston and isolated places throughout the country. Most of these schools, however, are for apprentices in the trades, but the plan of the local Y. M. C. A. school is to provide commercial education for young men who wish to enter the employ of downtown concerns.

The plan evolved by the employers who are especially interested contemplates a two-year business course for young men who have graduated from grammar schools. It provides an opportunity for deserving boys to attend school either in the morning or afternoon and also be employed the other half of the day.

Disciples Table Talk

Michigan Pioneer Passes Away.

Leonidas Hubbard, son of Alexander Kidd and Elizabeth Hubbard was born in Deerfield, Portage Co., Ohio, Dec. 21, 1821, and died at the home of his sister, Mrs. Isaac Gibbs, Waldron, Mich., January 16, 1914, aged 92 years and 19 days. He was the father of Leonidas Hubbard, Jr., the Labrador explorer, who lost his life in the wilds of Labrador, as recounted in the book, entitled, "The Lure of the Labrador Wild," the author of which was Hubbard's traveling companion, Wallace.

The circumstances of Mr. Hubbard's life are well known to many in northern Ohio and southern Michigan, as he was one of the pioneers who blazed the way for present prosperity. He, with his two brothers and brother-in-law, and his wife, Louisa and baby son, came to Michigan in 1851, cutting their own road through the dense forest, till they arrived at a point near where the village of Waldron afterward sprang up. He became a Christian at the age of 16 under the preaching of Walter Scott, and spent the remainder of his life—76 years—in his Master's service. He organized the first Christian Church in Hillsdale county, Mich., the congregation now meeting at Waldron, giving his money for the support of this church, and serving many years as its overseer.

He had a part in the early state and county politics, serving one term in the state legislature. He was twice married. His first wife, Louisa Williams, dying in 1865, leaving him with three children, he, afterward, married Ellen Van Dervort, who was a co-worker with her husband in all his good works. She died July 3, 1913.

Dr. Willett Speaks at New "Sunday Night Club."

So marked has been the success of the Sunday Evening Club, held at Orchestra Hall, Chicago, each Sunday evening that a West Side Sunday Night Club has been established on Chicago's West Side. The first meeting was held at one of the West Side churches on Feb. 8, and Dr. H. L. Willett gave the address of the evening. He discussed the prophet Isaiah, and put to the 1,000 members of the new organization this pointed query:

"If Isaiah Came to Chicago?"

"Isaiah are needed in Chicago," he said. "They are wanted in this city to wipe out the vice district, as Isaiah of old denounced the scarlet woman. Great prophets are needed in Chicago to protest against the trading in drink. Isaiah denounced the grinding down of the poor, the abuses of monopoly, the privileges of capitalism. Today if he came to Chicago he would find the same material for his denunciatory messages." "Even the significance of womanhood," said Professor Willett, "was recognized by Isaiah. If he lived in this city at the present time he would recognize the great force of the woman's suffrage movement."

Former Governor J. Frank Hanly of Indiana spoke last Sunday before the club members. Others who will address the club in future are William J. Bryan, Secretary of State; Josephus Daniels, Secretary of the Navy; Winston Churchill, author of "The Inside of the Cup;" Senator Robert L. Owen of Oklahoma, Miss Jane Addams, Senator Moses Clapp of Minnesota, Senator William E. Borah of Idaho, Senator John W. Kern of Indiana and Senator W. S. Kenyon of Iowa.

Resignation of Pastor of Memorial Church.

On Sunday, Feb. 1, Rev. E. Le Roy Dakin, for the past two years pastor of Memorial Church of Christ in this city, closed his connection with the church to accept the pastorate of the First Baptist Church of Logansport, Ind. Three years since, he was called from the Baptist Church at Highland Park, Ill., to become the associate of Dr. Willett at Memorial. So acceptable was his ministry, that upon Dr. Willett's departure for the Orient, he was made sole pastor. In this position, as leader of a union church of

Baptists and Disciples, he manifested his fitness for the work by rare tact and efficiency. He showed himself a firm believer in the united work of the church by his intimate association with the organized interests of the Disciples as well as the Baptists, both in conventions and in local efforts. Under his leadership the church took up the admirable task of social service and has rendered most efficient aid to the life of its immediate community. Educational classes, social guilds, a free kindergarten, a boys' club, and other interesting activities have been promoted. Mr. Dakin is a preacher of force and effectiveness, and as a friend, he has endeared himself to almost the entire



Rev. E. LeRoy Dakin.

circle at Memorial. Without denominational distinction, he goes to accept, at a much higher salary, the pulpit of a young, aggressive, modern church, with a new building, an up-to-date equipment, for the very types of community work for which he is so admirably fitted, and an opportunity for effective work in the interpretation of the gospel and the high levels of the best Christian ideals. We give Mr. Dakin our heartiest good wishes as he goes to his new field, but we refuse to dismiss him from the fellowship of the Disciples. Such men as he live above the line of denominational differences. They are members of the ever unbroken fellowship of believers. It is understood that an effort will be made to secure Prof. Allen Hoben, of the Divinity School, to take the pulpit for the present.

S. H. Church Fills St. Peter's Pulpit, Pittsburg.

Samuel Harden Church, of Pittsburg, grandson of Walter Scott, the Disciple pioneer, delivered the third of a series of sermons by laymen in the pulpit of St. Peter's Episcopal Church, February 8. His text was assigned to him by Rev. E. H. Ward: "What shall I do to be saved?"

Mr. Church expressed his appreciation for the invitation to speak in a church reaching back in the ancient splendor of her tradition to the time of Christ, and said that he had always believed that Jesus had come to save human life to the very best service that could be got out of each character here on earth. He did not mean that intellectual development could ever pass for religion, but that the deepest form of spiritual life was righteousness combined with loving service. He said that the world was most wicked during the thousand years constituting the Dark Ages, when it believed in a hell of fire

and brimstone, and that such a conception of the nature of God made people selfish, bigoted and cruel; but that people were constantly growing better since they had given up fear as an element of faith, and learned to know that every evil deed we commit tends to destroy the symmetry of our characters and makes our families and friends wretched and unhappy.

Omar Khayyam was right when he said, "My own soul is heaven and hell." The man who was willing to be a thief, a gambler, a drunkard or a profligate in any degree made for himself and his family a much more terrible hell than any scorching flame or lake or fire; and the whole teaching of the Bible was intended to redeem men to lives of righteousness softened by loving service, and this was what Jesus meant by salvation. He did not believe that true religion was a system of belief, but that it was a system of life in relation to God and humanity, and he told the story of the Good Samaritan as embodying the teachings of Jesus on this subject. He thought it was the duty of the church to teach the accountability of each soul to God and that when men who are really good and realize their own responsibility as members of one great family, most of the evil in the world will vanish.

Mr. Church declared that every saloon in Pittsburgh would go out of business permanently in one week if all the good men in Pittsburgh would simply refuse to patronize them. This would show the power of the kingdom of heaven which Jesus talked about so much and which has its seat in the human heart and not up there in the blue sky. No man living such a life here on earth need feel any apprehension when he faces the supreme mystery of death. He said, in conclusion, that if the church would throw away the abstruse and contradictory system of belief which it had constructed from the apostles, who had seldom been able to agree with each other, and return to the simple life as taught by Jesus, the whole world would accept its gospel.

W. J. Bryan Commends Cotner University.

Chancellor William Oeschger, of Cotner University, reports Secretary Bryan as speaking in the following terms of Cotner University: "I take pleasure in commending Cotner University to the generosity of the Christian public. I believe that it deserves the support of those that are interested in throwing religious influences about the education of the young. I feel sure that any money given to it will be well used, and that donations will bring forth fruit in better manhood, better womanhood, and better citizenship."

J. W. Mounce's Story of Alexander Campbell.

One of the favorite stories of John W. Mounce, the now famous member of the Hannibal, Mo., church, is of one of the first sermons he heard Alexander Campbell preach. He tells how greatly surprised he was when he first heard Alexander Campbell. He expected a very combative and convincing sermon. He thought Mr. Campbell would so belittle "the sects" that there would be none of them left. But contrary to his expectation, he preached a very pacific sermon, pleading for kindly relations of fraternity and closer fellowship. Of all the early preachers Mr. Mounce had fellowship with, he most deeply loved and was most influenced by Alexander Proctor. He loves to talk about and quote Proctor. Like Proctor, Mr. Mounce is loyal and liberal.

Evanston Church Has Good Report.

The annual report of the church at Evanston, Ill., O. F. Jordan, minister, is the best so far. The morning church attendance increased 40 per cent; the Sunday-school enrollment increased 40 per cent and the attendance increased; budget fund receipts were \$470 in advance of any previous year; \$700 was paid on the mortgage; the Aid Society about doubled its receipts, raising \$485; the Men's Club contributed \$50 to the church. \$465 has been spent decorating the church and improving the property; \$65 worth of new equipment went into the printing plant without expense to the church.

Dr. Powell in Chicago

The many friends of the eminent Louisville preacher, of whom there is a large group in Chicago, have been made happy during the past week by his presence in the city, and the numerous opportunities of hearing him. He came as University preacher for two Sundays, and coupled with this was the important service of preaching at the meeting of the Sunday Evening Club in Orchestra Hall down town. In Mandel Hall at the University of Chicago on the two Sunday mornings Dr. Powell was greeted with large audiences and a deeply attentive hearing. The satisfaction felt over his min-



Dr. E. L. Powell.

istry was remarked by those accustomed to hear the many noted speakers who preach at the University. On Monday morning Dr. Powell met the Disciples Ministerial Association at Central Y. M. C. A. Building, and after delivering a spirited address on "The Present Experiences and Outlook of the Disciples," was the center of an eager group of questioners for another hour. As a part of his university duties Doctor Powell has met the different departments at the regular chapel hours, save on Thursday, which unfortunately for the Divinity School was a holiday, and many regrets were felt that the men of that department were deprived of a special opportunity to hear him. On Friday evening at the annual banquet and Social Union gathering under the auspices of the Chicago Christian Woman's Board of Missions, Doctor Powell spoke eloquently on the "Protest, Plea and Program" of the Disciples. A very large company was present to hear him.

But perhaps the greatest opportunity offered the distinguished Louisville minister was at the Sunday Evening Club on February 15. This is an institution which has grown up in response to what seems a general demand. It is a meeting held in Orchestra Hall which seats about 2,500 people and which is packed to the topmost sittings every Sunday night from October to June. As a general thing a combination is made with the University of Chicago so that the same men appear as preachers at both places. By half past six the lobby is full of waiting people, and fifteen minutes later the floor and first balcony are filled. Then after a musical service there is a Bible study, usually conducted by Mr. Clifford W. Barnes, president of the Sunday Evening Club Association. Then more music by a chorus choir of a hundred voices, and then the address of the evening. In the immense audience that gathered to hear Doctor Powell were many Disciples who took this general opportunity to hear him. He spoke on "The

Message of the Cross," and held the closest attention of the people while he spoke of the most fundamental things in life, the wonder of love, the necessity of sacrifice, and the thrilling call of the cross of Christ to the heroic and achieving in man's nature. It was a great message, most effectively given.

Doctor Powell's visit to the city has been a great pleasure and inspiration to the Chicago Disciples. He has fully sustained his great reputation as an orator and a prophet of progress. He has seemed tireless in his output of energy, responding to many social invitations, and yet appearing unexhausted at each of his public addresses. More than this, he has met in counsel with several groups of Disciples interested in important measures for the city or the brotherhood, and has always contributed interesting and constructive suggestions to such meetings. We look forward to his return to Chicago at no distant day, and whenever he comes he will be welcomed at the university and among the Disciples, who have learned to expect from him words of light and leading.

CHICAGO DISCIPLES SOCIAL UNION.

On Friday evening, February 13 (lucky date) the Disciples of Chicago were gathered at the invitation of the Christian Woman's Board of Missions of this city for the annual banquet of the Social Union, which was held this year at the Memorial Church. After a period of social intercourse in the parlors, dinner was served and nearly two hundred sat down. The program which followed was full of interest to all present. C. G. Kindred, the beloved pastor of the Englewood church, was toastmaster. O. F. Jordan, of Evanston, the retiring superintendent of City Missions, gave a brief but telling address on that cause. Mrs. Anna R. Atwater, President of the National Christian Woman's Board of Missions was the official guest of the evening, and spoke as only she can speak of the world field and its insistent call for the gospel. Dr. Willett recalled some incidents of his recent journey through the Orient, and Doctor Powell closed the program with a striking and characteristic address on the ideals of the Disciples. The fellowship of the occasion was delightful. We are hopeful that if no other plans are made for the Social Union gatherings, the C. W. B. M. will feel not only a liberty but actually a commission to arrange such pleasant and profitable functions often.

In spite of distressing conditions which handicapped the work at First Church, Ontario, Calif., early in the year, the year has been one of the most aggressive and fruitful in the history of the church. The Sunday-school is now the second largest in the county. The present building has been enlarged twice since its purchase a year ago, and is now inadequate to accommodate the school. There have been 77 persons added to the membership during the year, the present membership totaling 375. Henry C. Kendrick ministers to this growing work.

Ninth Street Church, Washington, D. C., began its recent evangelistic series with a school of methods, and Decision Day in the Sunday-school. E. W. Thornton had charge of these features. An attendance of 872 in the school and 19 confessions were among the results of the day's work. On Monday E. B. Bagby, of Baltimore, who organized this church and was its pastor for fifteen years, came and remained with the church for nearly three weeks. There were 83 additions in all and the church was greatly helped and benefited, writes George A. Miller, pastor.

Henry Pearce Atkins, pastor of First Church, Birmingham, Ala., reports that at the close of 1913 is shown an enrollment of 436 active and 246 inactive members—a net gain of 51 active members in the last year. The work of the new year has been planned on the basis of an active membership. The financial report for the year shows approximately \$3,800 raised for current expenses and \$1,400 for all missions—a total

of \$5,200. Individual gifts to missions are not included in the figures given.

The reorganization of the Church at Roodhouse, Ill., a Sunday-school doubled, an Endeavor Society organized, plans for an addition to the church building and for missionary gifts for all fields, and 25 additions to the church membership, were some of the results of a meeting just closed at Roodhouse, by the pastor, Winston W. Wharton, assisted by his sister, Mrs. Claude Palmatier, of Minneapolis, as singer. That surely would be called "constructive evangelism."

Among those who have taken membership with the church at Hutchinson, Kan., during the evangelistic services being conducted there by C. R. Seoville and helpers, are seven traveling men, ten city grist mill employees, and six trained nurses, all of whom came at one service. Altogether, 2,159 have been added to the church. K. F. Nance ministers to this work.

L. E. Murray, who goes to First Church, Richmond, Ind., for the past three years has been superintendent of the Indiana Christian Missionary Association, with headquarters at Indianapolis, and before that was associate pastor of the Garfield Memorial church in Washington, D. C., having charge of the church during the illness of Dr. F. D. Power.

"Making Good in the Local Church," the book written by E. E. Elliott, our National Brotherhood secretary and published by Fleming H. Revell Co., of New York City, has entered the second edition.

Central Church, Lima, O., has been offered by a member the material for the addition of a special office room for pastor and board, on the condition that the men furnish the labor. The offer has been accepted.

The church at Lathrop, Mo., Baxter Waters, pastor, will probably become a Living Link Church, in foreign missions. A new building will be erected at Lathrop next summer.

A. J. Hollingsworth, the scholarly and consecrated pastor of the church at Peru, Neb., has been assigned by the state board to First Church, Lincoln, as living link pastor.

W. C. Rogers, of Kansas City, is writing a sketch of the Christian Churches of Northwest Missouri, for a History of Missouri, soon to be issued. Mr. Rogers is past 80.

The Fifth District of Missouri, C. A. Lowe, superintendent, will hold county meetings, with efficiency rallies in every church in the district during February.

George Darsie, pastor at Central, Terre Haute, recently completed a series of sermons on the "Six Greatest Men of the Bible."

The Men's Bible Class of Central School, Terre Haute, Ind., meets in the Orpheum Theater. It has an enrollment of 219.

The Hyde Park Church, Kansas City has an illuminated sign over the church door saying, "Come to Church."

At a meeting of the church at Lodoga, Ind., recently, George W. Sweeney was urged to remain as its pastor.

EVANGELISTIC MEETINGS.

Kansas City, Jackson Avenue, Frank L. Bowen, City Evangelist, preaching; 219; closed. Sunday-school on last day had 1,269 present.

Fortville, Ind., Lee Tinsley, pastor; Chas. E. McVay, singer and helper.

Waverly, Ill., E. C. Lucas, pastor, preaching; 2; continuing.

Redlands, Cal., W. B. Craig, pastor; Bruce Brown, evangelist; 55; continuing.

Panora, Ia., J. A. Saum, pastor; C. E. McVay, singer; 85; closed.

Lima, O., Central, A. B. Houze, pastor; J. J. Tisdall, evangelist.

Decatur, Ill., First, E. M. Smith, pastor; F. B. Thomas, evangelist; 78; continuing.

RESIGNATIONS.

L. F. De Poister, Keithburg, Ill. Will go to Lincoln, Neb.

University of Chicago has during the last year enabled students to earn \$157,350, a net increase of \$20,000 over the amount reported for the preceding year. Two hundred and ten students worked as waiters, the average wage being twenty-six cents an hour. Other students worked at the polls on election days and received five dollars a day as the compensation. Tutors and governesses receive the highest pay per hour for their services, the average rate being a dollar an hour. During the last year the Bureau has given special attention to the securing of positions for grad-

uates and for students leaving the University permanently.

The University preachers for February at the University of Chicago include Dr. William P. Merrill, of the Brick Presbyterian Church, New York; Rev. E. L. Powell, of Louisville, Ky., and Rev. C. E. Jefferson, of New York City. On the first two Sundays in March Rev. J. E. White, from Atlanta, Ga., will be the speaker, and President Albert Parker Fitch, of Andover Theological Seminary, Cambridge, Mass., will be the Convocation Preacher on March 15.

ask the interest, aid, and prayers of our entire Brotherhood.

Regarding any information in connection with our work, address all communications to the writer, M. M. Amunson, Chairman Mission Committee, 388 St. John's Place, Brooklyn, N. Y.

BEGINNINGS IN TIBET.

James C. Ogden sailing for China, nearing Honolulu, under date of Jan. 28, 1914, says: "In reply to your inquiry regarding the first Sunday-school in Tibet, I wish to say that I can speak definitely for Batang only.

"We burned the first gods in Batang Dec. 31, 1909. Our first Sunday-school began in Jan. 1910. Our first day-school opened with 10 pupils, Mar. 15, 1910. Our first baptism in Batang was Aug. 5, 1910. Five were baptized. I did the baptizing. Dr. Shelton could have done it as well.

"We were the first Protestant mission to do what is mentioned above in Batang, Eastern Tibet.

"In Tachienlu, 400 miles east of us, from 1904 to 1908 we had a Sunday-school, day-school, and several were baptized, by Dr. Shelton. The China Inland Mission had been in Tachienlu ten years before we went there and their efforts were quite successful. Tachienlu is usually considered more Chinese, and Batang and surrounding country more Tibet. The territory between Tachienlu and Batang is known as Eastern Tibet, while that west of Batang is known as Tibet Proper.

"In 1911 we put a man in Chambdo, 17 days west of Batang. His name was Sao Lu, well trained and capable. He did efficient work while there and his was the first of the kind in that field.

"But really, after all, the work of God is linked together, and his purpose so sure, that I believe that many men and many missions will be used in the evangelization of Tibet. For a century God has been using linguists, explorers, missionaries, and statesmen in making ready for the final opening of Tibet, and I believe the general preparedness indicates that the opening is at hand. One man's work, or one station's work may be comparatively small as compared with the whole, but it is an important part.

"Thanks to those who have gone before us and in a large measure made possible what we are doing. We are after all only links in a chain. How happy we are to be able to go back.

"We are all well, and having a very good voyage for this time of the year."
"JAS. C. OGDEN."

SHALL WE SKIP A MONTH?

Last year, for the first time in its history, the Board of Ministerial Relief increased the payments of a large number of those on its roll from once a quarter to once a month, excepting that no payment was made in the month of March. As none had been made in November 1912, the highest number of payments sent to any pensioner was ten. The highest number previously, except in emergencies, had been five. This was a bold venture of faith and increased the average for the year to each person on the roll from \$128 to \$175.

In the new fiscal year that began October 1, we have put seventy of our one hundred veterans on the monthly roll. Payment has been sent regularly to each every month, and we are depending upon our brethren to continue this standard right through the year, although the next month will show a roll practically fifty per cent larger than a year ago, and the offerings of the churches up to date are only \$282.44 larger than they were up to February 1, 1913; \$5,173.58 this year against \$4,891.14 last year. The number of contributing churches and Sunday-schools has grown from 184 last January to 217 in January 1914, and a total for the four months of 409 against 383 last year, a gain of 26. This means that every church that gave last year must be loyal this year and, if possible, send in a larger amount. And it is also absolutely necessary that there be a continuous increase of new contributing churches. To fail in

H. E. Stafford Pleads for Church Union

Urging the union of Protestant churches as a means of more effectively evangelizing the world and holding that none of the points over which the adherents of the various denominations differ ever made a person a better individual, citizen or parent, Rev. H. E. Stafford, pastor of the Christian Church at Massillon, O., in a sermon on the subject, "Should the Churches of Massillon be One," presented arguments for church unity.

A series of addresses in the interests of Christian Union was delivered, during the following week—Feb. 9-14 in the First Church by representatives of different denominations on the subject "What I Believe and Why I Believe It." The denominations represented were the Lutherans, Episcopalians, Baptists, Methodists and Presbyterians. Each minister presented the fundamental and distinctive doctrines of his particular creed and told why he believes them.

During the current week a series of five addresses are being given by Mr. Stafford on "Applied Christianity and Social Service." At the regular Sunday evening services these addresses will be followed by a series on "The Contribution That The Great Religious Bodies Have Made To Religious Life and Thought." This series will begin with a study of the Catholic church. All addresses are constructive, pointing out the debt which the world owes to all these great bodies.

In the sermon preached February 8, in his appeal for a united church in Massillon, Mr. Stafford said:

"It is quite true that the churches of our city are nearer together at the present time than they have ever been before, but it would be too much to say that the unity is of such a binding quality that it could not be broken, and the different bodies severed apart.

"But why are the churches of our city not one? Why do we have twelve Protestant bodies at work in a city of about 14,000 to 15,000? The answer is a matter of history. We have held, and do hold, different doctrines on which we became divided 50, 100, 200, or 300 years ago, and while the yawning chasms of division have been narrowed, still they present a bold, deep, rugged, and sometimes, cruel break upon the surface of Christian thought and Christian activity.

"Whatever may have been then thought valuable regarding the fundamental doctrines upon which great and splendid religious peoples divided in the age in which theological battles were fought, it is certain that our age places little or no significance upon these as being valuable either to thought or life. That which separated Lutheran and Reformed never did and never will change the character one whit. Not one of these points of division had any bearing upon life here, or life hereafter. In short, there is nothing in the doctrines over which the theologians have quarreled that will make one a better Christian, citizen or parent.

"Does this division aid the cause of Christ and humanity?" Some will say yes, on the ground of competition. I once heard a minister thank God for divisions. One might just as consistently thank the devil for the Bible. It was once said that competition was the life of trade, but even in the realm of trade, men are seeing the fallacy of this. How much more so when the spirit by which the Gospel is to be propagated is the spirit of love. The spirit of self and selfishness must give way for the spirit of altruism. A

house divided against itself cannot stand. Christ prayed that we so be one that the world might believe on him.

"We are sometimes told that different denominations are needed today to satisfy the different temperaments. But men do not think in terms of theology today, they think in terms of values. Of what value is your proposition—truth—to the everyday life? This is the question asked by men everywhere.

"Division exists because we have not caught up to the ideal of Christ. His church has One God and Father, whose name is love, one Lord and Shepherd, who will receive all into his fold without regard to race or color; one faith in the tremendous purpose of God for humanity; one name by which all shall be known, the name that is above every name; one purpose, to belt the earth with a glorious brotherhood blessed with the fullness of the earth and the riches of heaven brought down to earth.

"If all the churches of Massillon were one church such as I have described, then we could serve the community, not for selfish and denominational ends, but for society's good. We could concentrate on a given issue, or wrong, that was for the destruction of humanity in a way that would cause the offender to repent of his selfishness and sin. We could win men to themselves and to God, by our larger and united evangel of the love of God because we had demonstrated the power of that love by our union. Union has and ever will be, food for disbelief and it remains for the churches to answer the prayer of the Christ, 'That they all be one, that the world may believe that thou didst send me.'"

OUR MISSION WORK IN WORLD'S LARGEST CITY.

A recent issue of the London Times declares that New York City has passed London in the race for the title "The World's Largest City."

We are pleased to report the mission work of the Disciples of Christ in New York City for the month of January, under the direction of the Disciples' Missionary Union of New York City, acting as agents for the American Christian Missionary Society.

The summarized report is as follows:

Number of days of service on field	155
Sermons	32
Accessions	3
Average Bible School attendance for our five (5) missions	589
Total amt. raised by the missions	\$17,266.09.

We call attention to the unusual fact of the amount of money raised by the missions. The Flatbush Christian Church, one of our missions, upon the day of the dedication of its new church building, raised \$11,000. The Borough Park Christian Church in the midst of a debt raising campaign raised \$6,000.

We call attention to the fact that the expenses for 1913 were \$6,000, of which amount the Disciples of Christ in New York City, six churches and five missions, contributed \$2,200. All the remaining churches and members of our great Brotherhood contributed \$4,400. When will we awaken to the fact that more money and time must be spent in this the greatest city of the world?

We are looking forward in all our missions and churches to a very prosperous year, and

this is to repudiate the obligations which we have felt compelled to acknowledge toward those who have given their all, both of life and means, for Christ and His church.

The total receipts from all sources for the four months ending February 1, were \$13,253.25 against \$12,468.43 last year, a gain of \$784.82. The larger part of this gain is in annuity money which does not immediately increase our available resources.

One of the most encouraging features of the January record is the number of contributing Sunday-schools and Bible classes.

W. R. WARREN, Secretary,
Board of Ministerial Relief,
120 E. Market St., Indianapolis, Ind.

MEANING OF THE MARCH OFFERING.

1. It is an expression of the faith of the churches in Jesus Christ and the Divine Savior of the world.

2. It testifies to the faith of the churches in the gospel and its power to save all men.

3. It is an expression of the sympathy of the churches with the missionaries in their great sacrifices. Four went to their eternal reward during the past year. They have endured hardness, they have faced death. They have planted the banner of the Cross on the grave of hoary paganism.

4. The March offering is an expression of the desire of our churches in America to have fellowship with the infant congregations in the Far East, Japan, China, Philippines, India, etc. These new-born disciples cry for fellowship and fraternity. They long for the touch of a friendly hand. Our help in March is a recognition of their faith and Christian heroism. It is the strong rejoicing in helping the weak.

5. The offering testifies as to our confidence in the final triumph of the truth in all the earth. Our Lord is to reign supreme among all men in every clime. The glorious day is rapidly approaching.

6. The offering testifies as to the life and usefulness of the local churches at home. It speaks of a church's purity and intelligent appreciation of all the highest and best things in Christian living. The church that is interested in a man in Asia will be interested in the man on the other side of the street.

We hope every church will be in line with an offering the first Sunday in March. If you have not ordered March offering supplies, please order today.

S. J. COREY, Sec'y.

TO INDIANA MINISTERS AND CHURCHES.

We are now rapidly approaching the historic occasion of our "Diamond Jubilee" at Terre Haute, the middle of next May. This coming convocation is the seventy-fifth annual gathering of the disciples of Christ in this state. Let us make it truly worthy of what it justly celebrates. A splendid program of high order is being prepared, and a record-breaking attendance is expected. Terre Haute is contiguous to large numbers of our people, both in Illinois and Indiana. We hope to use publicity measures in such a way as to put the convention thoroughly before the people in the next few weeks. Our Indiana State work is now in a most promising condition and promises large things for the immediate future. The state was recently divided into five missionary districts, with the following capable and active evangelists in charge, viz.: G. I. Hoover, Fred R. Davis, T. J. Legg, W. H. Martin and Melnotte Miller.

Our philanthropic and generous Marshall T. Reeves, of Columbus, Indiana, has made the following proposition to our Indiana churches:

To The Indiana Christian Missionary Association:

I hereby make you the following proposition for the year nineteen hundred and fourteen (1914):

I hereby subscribe, and will pay to your Association, one (\$1.00) dollar, for each dollar that is subscribed by individuals or churches, upon a pledge card, a sample of which is attached hereto.

I agree to make said remittances quarterly, upon receiving an itemized statement from your Secretary, of the receipts from these cards, and said statement to be made not later than ten (10) days after the close of the quarter.

The total amount I agree to pay, under this proposition, is not to exceed five thousand (\$5,000) dollars.

The payment of any pledge made in 1913 or 1914 under this offer may be extended into the year 1915, and it is understood to come under the provision of this offer.

Fraternally submitted this the thirteenth day of October, 1913.

(Signed) MARSHAL T. REEVES.

C. W. Cauble, who made good as president of Bethany Assembly, and as raiser of state funds in a whirlwind campaign, has been chosen as the new corresponding secretary of the state. The state organization is also fortunate in having at the head of the Sunday-school department, Garry L. Cook, who has been conducting most successful summer schools of methods at Bethany Park. The munificence of Marshal T. Reeves has come as a mighty uplift to all departments of our state work. W. D. Bartle is still at the head of the Christian Endeavor work. The following special interests should demand our earnest co-operation and support: Bethany Assembly in its larger undertakings; Butler College, as the

main center of education among our people in the state; the Bloomington Bible chair in its incipient trials to solve a great and vital problem of Christian culture at the State University, and the social service commission, created at our last convention to deal with some social questions in the complex life of our growing state. These, with the effective work of our C. W. B. M., and all the regular lines of our state work, should appeal to each member of our great brotherhood in this good commonwealth, with new vision, responsibility and service. A new day has come to our state work of modern efficiency, a larger vision, and deeper consecration to the great tasks before us.

All eyes are now turned toward Terre Haute for a great "Diamond Jubilee" convention. Let us make it a gracious "Home Coming" affair, reaching even beyond the borders of the state.

We desire to welcome back to "dear old Indiana," in the genial month of May, the sons and daughters who have wandered from us. Come back home and enjoy the sessions of the "Diamond" convention. As president of the Indiana Missionary Association, I most heartily extend this greeting and cordial invitation on behalf of our churches in this great state.

L. C. HOWE,
Pres. of the Indiana Christian
Missionary Association.

Noblesville, Ind.

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Disciples Publication Society 700 E. Fortieth Street
Chicago Illinois

PERSONAL AND OTHERWISE.

The National Brotherhood Board recently passed this resolution: That "So far as practical we use business men on our committees at the National Convention." The Board of Church Extension unanimously endorsed this resolution at a recent meeting, in which it was stated—"That the reason why business men have not been used formerly is because they were not there to be used. It is to the credit of the Brotherhood Movement that there are now more business men coming to our National Convention, and this resolution is therefore very timely."

A Men's Brotherhood has existed in the church at Southport, England, where G. W. Buckner ministers, and is identified with our Men's Brotherhood Movement in this country. Recently the Kansas City office received a financial contribution from this Brotherhood in England, accompanied by a letter of appreciation for the helpful printed matter and programs obtained on this side of the water.

A Christian man is running for the Supreme Court nomination in Missouri. His name is Perry S. Rader. He is a member of the Methodist Church and teacher of a large Bible Class. A. R. Liverett, Jefferson City pastor, says: "I can say without hesitation that Brother Rader is a clean Christian gentleman and worthy of the support of all Christian voters. I know him well."

The societies are reporting unofficially that some of the foremost orators on the American platform will be on hand at Atlanta. The Brotherhood Movement already announces Fred B. Smith, while the Temperance Board has secured Prof. Chas. S. Scanlon, Temperance Secretary of the Federal Council of Churches of Christ.

G. L. Snively dedicated the new Sunday School Building at Newton, Ia., Jan. 25. This is a live church because it recognizes that its life is the Sunday-school. A Sunday-

school cabinet and a fine orchestra are among its "institutions." E. F. Leache is the pastor at Newton.

The Christian Standard announces the seventy-fifth birthday anniversary of J. B. Briney, one of its contributing editors and a preacher of note for many years. The Christian Century wishes to join the other friends of this aged prophet in congratulations.

The National Brotherhood Secretary and George W. Muckley, of the Church Extension Board, were seen in Dallas, Texas, recently. Mr. Muckley was getting some money for his work while Mr. Elliott reported some new Brotherhoods in the Lone Star State.

F. F. Walters will complete two years as minister at Wichita Falls, Texas, on May 1. The congregation now numbers 300 and is growing. The Bible-school has increased 130 in six weeks. The church will adopt the budget plan of missions on March 1.

A Men's Movement, under the leadership of J. Wesley, our minister at Exline, Iowa, has been inaugurated and 150 men turned out at the first meeting. This is only an indication of the interest being aroused in men's work throughout the nation.

F. W. Sumner, of Indianapolis, has issued a neat announcement of his lectures and addresses especially fitted to men's work. His endorsements are many and the forecast is such as to commend him to the interest of churches everywhere.

A. R. Spicer, chairman of the Oklahoma State Missionary Society, says, "Making Good in the Local Church" is "fire off the altar." He has reference to the book from the pen of our National Brotherhood secretary, E. E. Elliott.

D. P. Gribben, layman, will speak on the Ideals of the National Men's Movement before the audience of his home church, Ivanhoe Park, Kansas City, Feb. 22.

The Brotherhood office is receiving requests for literature from England, Australia, and the Islands of the sea. Recently a request for some of the new Covenants for Christian men was received from Bayamon, Porto Rico.

Harry A. Jones is chairman of the Banquet Committee of the Atlanta Convention. Those organizations expecting to hold banquets during the convention will do well to communicate with him at an early date.

W. G. Irwin, of Columbus, Indiana, was an "active spectator" at the Men and Millions meeting. He served on committees, read reports, and when occasion demanded, made speeches.

Men's Work Programs, issued by the Brotherhood of Disciples of Christ, are being published each month in the Conquest, our new paper for the church and its societies.

The "Christian Evangelist" is preparing to give its readers some interesting "human interest" stories of our leading cities, and the churches and pastors we have in the cities.

"The most beautiful church in the Brotherhood," is at Rome, Georgia, built of solid Georgia marble, and its appointments compare favorably with the best churches in the land.

C. C. Davis, pastor at Corydon, Iowa, reports increased activity among the men of his church. A Brotherhood Class has been organized.

Charles E. Smith, pastor of Tuxedo Church, St. Louis, Mo., has been retained as its pastor for another year.

A Brotherhood has been organized in the church at Decatur, Indiana. G. C. Steele is the secretary.

Preachers' Week at Bethany Park, July 21-31, will see 500 preachers in attendance.

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The Sunday School

WATCHFULNESS: A TEMPERANCE LESSON.

International Uniform Lesson for March 8.

Luke 12:35-48. Memory Verses, 47, 48. Golden Text.—Blessed are those servants, whom the Lord when he cometh shall find watching.—Luke 12:37.

American Standard Bible, Copyright, 1901, by Thomas Nelson & Sons. (Used by permission.)

(35) Let your loins be girded about, and your lamps burning; (36) and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. (37) Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. (38) And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. (39) But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. (40) Be ye also ready: for in an hour that ye think not the Son of man cometh. (41) And Peter said, Lord, speakest thou this parable unto us, or even unto all? (42) And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? (43) Blessed is that servant, whom his lord when he cometh shall find so doing. (44) Of a truth I say unto you, that he will set him over all that he hath. (45) But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; (46) the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. (47) Anem that servant, who knew his lord's will, and made not ready nor did according to his will, shall be beaten with many stripes; (48) but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more.

Verse by Verse.

By C. C. BUCKNER.

v. 35. *Let your loins be girded.* The metaphorical injunction teaches us to be prepared at all times.

v. 36. *Like unto men looking, etc.:* They are eager to participate in the joys of their lord.

v. 37. *Whom when the Lord cometh shall find watching:* Someone has said that each day should be lived as though it were the last.

v. 38. *The second watch:* This period was the first half of the dead of night. *The third period* was the second half of the dead of night.

v. 39. *If the master had known:* Men represent the master; Christ represents the thief.

v. 40. *Be ye also ready:* There being no fixed date, we should so live that we would be prepared for the coming at any hour.

v. 41. *This parable:* The reference is to Jesus' promise in verse 37.

v. 42. *The Lord said:* Jesus is teaching, by his interrogation, that victory is promised to the true and the faithful. *To give them their portion of food in due season:* "Rations were given out on Roman estates daily, weekly or monthly."

v. 43. Compare this verse with verse 43.

v. 45. *But if that servant shall say in his heart, etc.:* Jesus is here warning against the subtle danger of pride.

v. 47. *Who knew his Lord's will:* Our responsibility is measured by our ability. See Romans 2:14.

At the Heart of the Lesson.

By A. Z. CONRAD.

Every shield has two sides. In his teaching Jesus always presented both. He had just pointed to the "lily of the field" as an evidence of what God can do with anything or any one when his will and his way are unhindered. He had declared the importance of a restful trust in divine guiding. That was one side of the shield. Jesus never presented half truths. Follow his sermons to the finish and you will find that there is no segment of the circle wanting. Trust is no substitute for energy. God's work is supplemental and complementary. We are not car-

ried heavenward on "flowery beds of ease." Character does not come from repose or inaction. The lily of the field emphasizes an important truth in implicit trust and surrender to the divine will. Jesus quickly turned the shield and on the other side we see athletic alertness, soldierly eagerness, sentinel solicitude. Luke 12:35. "Let your loins be girt about and your lights burning." Contrast could be scarcely more marked. The flower of the field, reposeful and responsive. The athlete in an attitude of intense attention and inspired purposefulness. There is no discharge in the Christian army of conquest. Enlisted disciples are never "off duty." Furloughs are not granted. The roll-call is a continuous act. Every soldier is "on guard." Sentinel service is universal. There is no subordinate or unimportant place in the King's service. Each holds a trumpet in one hand and a sword in the other.

ROYAL HOSPITALITY.

v. 37. "Blessed are those servants whom the lord when he cometh shall find watching." We have felicity contrasted with fear; peace instead of trepidation; composure instead of confusion; delight in the place of dread; rejoicing and not remorse; heartfulness instead of heaviness; ardor instead of alarm. Could contrast of condition be more violent than these? Yet how true to life. Everything is conditioned upon *virtuous vigilance*. The returning lord will elevate to royal position and cover with regal honors the faithful, watchful disciple. Such is the graphic story of love's reward. The world has yet to witness an act of condescension comparable with that of Jesus washing the disciples' feet in the upper room. Here was literally fulfilled the promise of this parable. This, however, is daily repeated in the loving condescension of the Lord of Glory in the interest of valorous and vigilant disciples. What a view is here presented of the high honors of heavenly coronation! The very highest honors of heaven consist in exaltation to fellowship with Christ. "Henceforth I call you no longer servants, but friends." Here is the lasting and all-sufficient reward for a discipleship that serves and suffers.

RESPONSIBLE IGNORANCE.

v. 39. "If the master of the house had known what hour the thief was coming he would have watched and not have left his house, to be broken through," literally, "to be digged under." The figure is now entirely changed. The unexpected coming of the lord has but one feature similar to that of the coming of the thief, namely, it is unannounced. The lesson designed to be taught is on the side of the householder; the importance of his vigilance, and the inexcusable nature of his ignorance. The householder had relaxed attention. He would eat, drink, and be merry now and not concern himself about remote dangers. He was like the student who waits until the night before the examination before taking up his studies. He was like the soldier-sentinel who thinks it foolish to pace wearily to and fro when there seems to be no possibility of the enemy making an attack. There was no need of excitement. "If he had known." How far is ignorance a reasonable excuse? Only so far as the opportunity to know was not given. The householder *did* know that his business was to prepare against any possible surprise. He did know that the intruder was likely to come at any time. He did not know the *hour* when the thief might attempt to enter. That very fact is one which instead of constituting an excuse for indifference increased his responsibility. No man knows the hour when he may be summoned to the bar of God. That very fact makes it most reprehensible to neglect preparation. Nothing can be presented as a sufficient apology for lack of alertness.

READINESS FOR THE EMERGENCIES OF LIFE.

Evil is persistent. Danger is not intermittent, but constant. Attempted invasion

is a continuous occurrence. The water presses against the dyke day and night. There is no time when the protected villages behind the dyke can be indifferent to the ocean's roar. If youth had known the nature of the slumbering tiger of appetite of sin he would not have unchained him by moderate drinking. But he did know that tens of thousands are continually going down through intemperance. Had a father and mother of my acquaintance with a family of five sons known that every one of those boys would go to a drunkard's grave before they had reached mid-life, those parents would not have ridiculed the temperance pledge nor would they have habitually kept liquor on the side-board. Had Mrs. L.—with her growing family known that her sons and daughters would have become avowed unbelievers she would not for society reasons have forsaken the church of her father and placed those children in religious association where the Bible was regarded as a book of fiction, miracles amusing myths, and Jesus a good but self-deceived man. She should have known that infidelity in a professedly Christian church is even more destructive of belief than when unmasked and openly it displays its own nature. In every walk of life unceasing vigilance is necessary to prevent the demolition of character.

A LIVING GUARD.

"He would have watched and not have suffered his house to have been dug under." No castle is safe without a living guard. No creedal wall will prevent the entrance of destructive unbelief. Church membership insures no one's exemption from temptation. There is no such thing as an impregnable fortress which will render unnecessary a living watchman. It is the *life* in the body that resists disease. Vaults with chilled-steel walls and time-locked doors do not secure the gold within. The watchman is placed and is compelled to record his own faithfulness. There is no substitute for personal vigilance. We keep our spiritual health by guarding against all forms of unbelief. We have no right to toy with dangers physical or spiritual. There is not a holy cause in all the world that goes unchallenged. There is no law on the statute books of any state, which opposes appetite, that is not in danger of being repealed. Legislative hearings reveal the insistent and diabolical ingenuity of personified evil. Temperance legislation is always subject to attack. Bills are perpetually being introduced which seek to make vice and crime less difficult. Every nameable evil has advocacy. For gold, attorneys will prostitute their abilities and with soft phrases and sophistical argument endeavor to seduce citizens and legislators. Let good men be off their guard for a single year and iniquity would abound until the stench of it would reach the very heavens. Righteousness has to fight for its very existence. A position once taken is not a permanent victory. The fight is on to the finish and the finish is only at the grave. We face a foe that never surrenders and never knows when he is defeated.

THE UNEXPECTED SUMMONS.

v. 40. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Jesus presses home the lesson in individual life. We are always meeting the unexpected. We must be ready to bear the losses of life. No material wealth is sure. There are few who do not meet with financial reverses. Business fails. Trusted friends prove treacherous. Investments prove worthless. Abundance today and poverty tomorrow. Sickness comes. Unexpected and unsuspected menaces to health lurk within the walls. Then too, there are bereavements, fearful, overwhelming. A voice that filled the home with music is hushed. The touch that thrilled is no more felt. "Be ye also ready." How can we prepare for all these things? Only in one way. It is by alliance with "one greater than the temple." "In such an hour as ye think not the Son of Man cometh." This is as sure as existence. Jesus will come. He will come in glorious majesty to judge the world. But he is also ever coming to summon man from earth. This is so sure that none can even contemplate escape from it. "Set thine house in order for thou shalt die and not live."

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR MARCH 4.

The Secret of Power. Mark 9:14-29; Matt. 19-21.

"Human knowledge and human power meet in one; for where the cause is not known the effect cannot be produced." This is the way the scientist speaks of power. Ignorance may stumble upon success now and then but any satisfactory control of natural forces for the benefit of man must be gained through knowledge. It is not a series of happy accidents to which Mr. Edison owes his prominence as an inventor. He has worked patiently to find out the ways of nature.

Does power in the spiritual world come by chance? We do not believe that it does. There may be some question about the propriety of the expression "natural law in the spiritual world," but we are not doubting that the spiritual life has its laws. These laws may be difficult to state. They reveal themselves to the disciplined mind and heart. Stupid selfishness remains ignorant of them.

"IN TUNE WITH THE INFINITE."

A "new thought" writer has undertaken to show us that only those have power who are "in tune with the infinite." We do not have to go to the advocates of new thought for this information. Paul believed that in God we live and move and have our being and that apart from God we are nothing. St. Augustine wrote with passionate earnestness of man's dependence upon the divine for every good thing. Harmony with the divine will means power. To be wilful is to be weak.

STRENGTH FROM PRAYER.

After we have spent the day in trying to set the world right, there is renewal of strength in prayer. We ought to feel that much depends upon us, that important work will be left undone if we are careless and inefficient, but we may easily assume too much of the responsibility of running the universe. Prayer unites our wills to the will of God. In prayer we learn to trust, to wait, to work without fretting, to draw the line between what we ought to do and what we ought to leave undone. When we pray truly, we are brought to see what is great and what small, and we acquire the habit of putting the emphasis where it belongs.

CREATIVE FAITH.

One man says, "Impossible," and he is right. Another says, "It can be done," and he is also right. The one who says nothing can be done is without faith. He looks at the savage and announces that it is foolish to think of giving such a creature Christianity and civilization. The man of faith comes along, the savage listens to him, becomes gentle and kind. Lacking faith, we can make no appeal to the best in others. When once we believe, we have power to touch the better nature of the worst man. Miss Frances E. Willard visited in a Chicago prison a woman whom others had found defiant and pronounced hopelessly bad. The woman listened to Miss Willard, changed her manner of life, and lived to rescue others who, like herself, had fallen into sin and shame. Let us be careful about saying things can not be done, for somebody may come along and do them while we are demonstrating that they are impossible. The faith of one man taps sources of power whose existence we have been denying.

THE MANNER OF MEN.

Goodness is always incarnate. Right for right's sake is moonshine. Right is what helps on life in some way. Faith has its dwelling in persons. It does not float around in the atmosphere. Paul and his companions were able to preach the gospel because they first lived it. They could without boasting ask men to follow them as they followed Christ. They had very little machinery. They had life.

Reference, Ia. 40:28-31; Thessa. 1:5; I Cor. 1:24; 4:19; 2 Cor. 12:9; 2 Tim. 1:7; Heb. 6:5; Phil. 4:13; Acts 6:8, 10; 2 Cor. 12:9.

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